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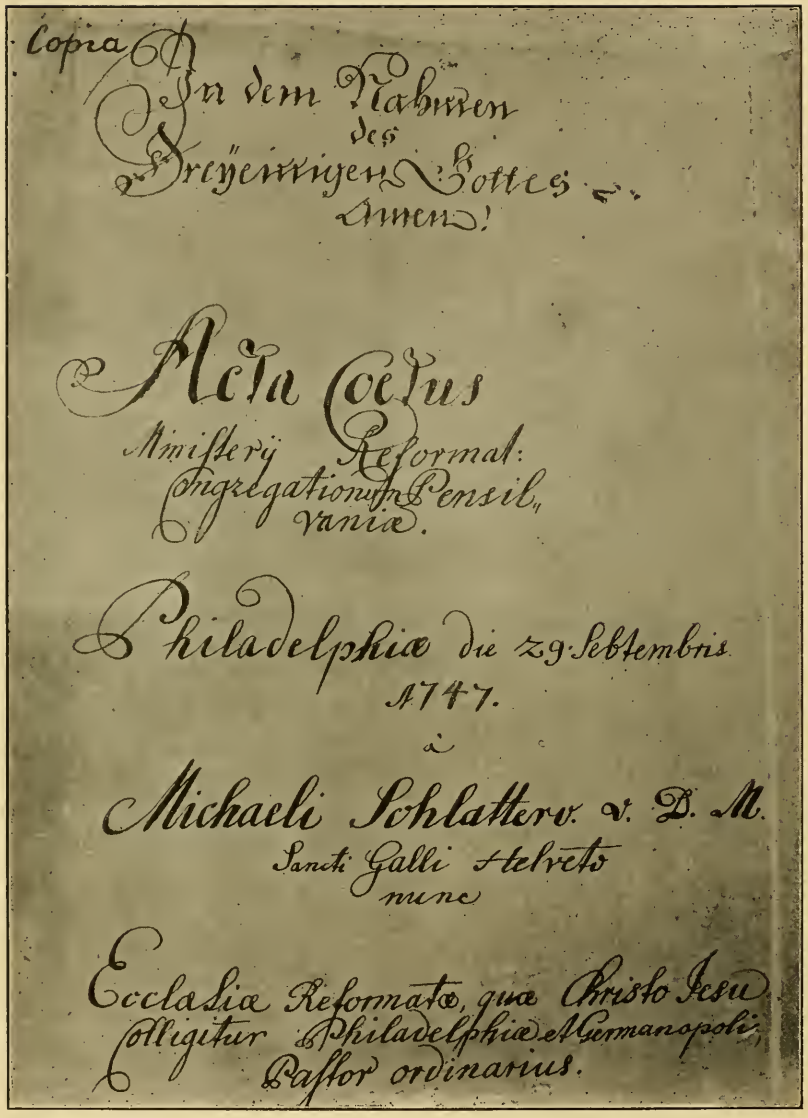
Copia
In dem Nahmen
des
Dreyeinigen Gottes
Amen!

Acta Coetus
Ministerij Reformat:
congregationum Pensil-
vaniæ.

Philadelphiæ die 29 Sebtembris
1747.

a
Michaele Schlatter v. D. M.
Sancti Galli Helveto
nunc

Ecclesiæ Reformatæ, quæ Christo Jesu
colligitur Philadelphiæ et Germanopoli,
Pastor ordinarius.

TITLE PAGE OF FIRST COETUS MINUTES
September 29, 1747.

MINUTES AND LETTERS

OF

THE COETUS

OF THE

German Reformed Congregations

IN

PENNSYLVANIA

1747-1792.

TOGETHER WITH

THREE PRELIMINARY REPORTS OF REV. JOHN PHILIP BOEHM,

1734-1744.

PUBLISHED BY AUTHORITY OF THE EASTERN SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES.

REFORMED CHURCH PUBLICATION BOARD,
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PREFACE.

The collection of historical documents contained in this volume is all that remains of the official papers of the "Coetus of Pennsylvania." By this name, which means a convention, the organization of the Reformed churches in Pennsylvania was known in the eighteenth century. During the forty-five years of its existence (1747-1792), the Coetus stood in closest connection with the Reformed Church of Holland. It was one of the many mission fields of that great missionary Church. It enjoyed, during that time, not only the guidance and care of the "Fathers" in Holland, but also received men and means to carry on the work. To this unselfish liberality of the Holland Church, the Reformed Church of Pennsylvania owes not only its existence, but also the preservation of its official records. In return for the many acts of kindness received from Holland, the Coetus of Pennsylvania was expected to send yearly reports of its meetings and of the progress of its work to Holland. These records were most carefully preserved. Thus it has come to pass that, while many of the minutes and letters were lost in Pennsylvania, nearly all of them were preserved in Holland. By combining the remaining documents in Pennsylvania with those in Holland, the present collection has been formed.

The gathering of so many documents, from such widely separated sources, has been attended with much expenditure of money and labor. It was only made possible by the liberality and zeal of the Rev. J. I. Good, D. D., who deserves the gratitude of the Church for his unselfish labor. In the introduction, he himself tells the interesting story how the documents in Holland were found and copied.

The publication of these documents is the outcome of the interest aroused by the excellent historical exhibit, held in

connection with the sessions of the Eastern Synod of the Reformed Church, in Philadelphia, on October 16-21, 1901. This interesting exhibit, so ably superintended by the Rev. James Crawford, D. D., showed how much precious material, bearing on the history of our Church, was still in existence. The historical interest, then exhibited, culminated in an "His torical Meeting," held in Heidelberg Reformed church, Philadelphia, on October 18, 1901, at 8 P. M. At this meeting the suggestion was first made, by the writer, to bring about some permanent results of the exhibit by the publication of the old Coetus Minutes and the reorganization of the defunct Historical Society. Both suggestions were carried out. With regard to the former, a special committee was appointed by Synod, consisting of the Rev. James Crawford, D. D., Rev. Prof. Wm. J. Hinke, and the Rev. Prof. J. H. Dubbs, D. D., to supervise the publication of the Coetus Minutes.

Unfortunately, complications arose which prevented the carrying out of the resolution of Synod. At the next meeting of Synod, in 1902, the committee brought in new recommendations, which were at once adopted by Synod. In accordance with them the work was begun.

The editing of the volume was entrusted by the committee to the Rev. J. I. Good, D. D., and the Rev. Prof. Wm. J. Hinke. They spent much time and effort in securing good translations and in presenting the work in as accurate a form as possible. The translations had to be made from Latin, German and Dutch originals, and frequently the obscurity of the original made the work of translation extremely difficult. However, it is believed that by persistent efforts all difficulties were successfully overcome. As to the translation itself, it need only be said that it was the aim of the editors to make it as literal as possible, without doing violence to the English idiom. To obviate much confusion in the spelling of geographical terms, the present mode of spelling was adopted, except where there was any doubt as to the identity of the place. In names of persons, the English form was substituted for the German or Dutch in the baptismal or Christian name, but the various spellings of the surnames were retained.

In the work of rendering the various documents into read-

able English, the editors had the efficient assistance of the Rev. John H. Sechler, D. D., who kindly read the whole manuscript as it passed through the press.

The committee did not deem it wise to eliminate all references to the various cases of discipline which occur in the minutes. They are not only an important and necessary part of the record, without which it would be incomplete and to some extent unintelligible, but they also reflect great credit upon the Coetus, because they show how high was the standard of morality among its ministers and how zealous they were to maintain it at all hazards and under all circumstances.

The importance of these records for the history of our church can hardly be exaggerated. They are absolutely indispensable. Without them no connected history of the church as a whole and of the individual congregations would be possible. To show the scope of their contents a few statements will be sufficient. They refer to all the ministers who were members of the Coetus of Pennsylvania, and now enable us for the first time to give the exact number, sixty-four in all. Of these twenty-nine were educated in Pennsylvania and thirty-five, educated in Germany and Switzerland, were sent over by the church of Holland. Two others, who were sent over, (Muentz and Pick) never entered our church, the first dying on the way and the second joining the Coetus of New York. Besides these, twenty-four independent Reformed ministers are mentioned, that is nearly half of those that are known. Four students of theology and seven school teachers complete the list of the leaders of our church during the Coetus period.

Of Reformed congregations we find two hundred and three mentioned. Of these two were in New York, ten in New Jersey, twelve in Maryland, fourteen in Virginia, and all the rest in Pennsylvania. However, it must be remembered that the number of names does not represent the actual number of congregations, as several names were often applied to the same congregation in the course of its history. We may say, therefore, that in round numbers we find here the record of about one hundred and fifty Reformed congregations in Pennsylvania, besides those in the other States already mentioned.

The interest of the Reformed people in civil affairs is shown in the elegant Latin address, presented to Governor Morris in 1754, and the appropriate address to Washington in 1789, together with his beautiful reply.

In the sphere of education the Coetus of Pennsylvania showed its advanced position in the interest it took in the charity schools, 1754-1760, and in the establishment of Franklin College in 1787.

Thus the new records throw a flood of light upon the religious, social and political life of the German Reformed people during the eighteenth century.

Finally, in presenting the complete work to the Church, the committee expresses the hope that its publication may lead to an increased interest in our history, and that in course of time other valuable documents, which have been collected in this country as well as abroad, may be published under the auspices of the venerable mother Synod. In thus honoring the memory of our fathers, we shall become their worthy successors in the work of the Lord.

In the name of the Committee,

Wm. J. Hinke.

INTRODUCTION.

I.

The Discovery of the Documents in Holland.

BY THE REV. J. I. GOOD, D. D.

The story of historical research often reads like a romance, and I give the discovery of the Holland records that it may perhaps be an inspiration to others.

For nearly twenty years I had been ransacking Germany and Switzerland to find materials for the basis of the history of our Church in America. But the missing Coetus Minutes eluded me. Finally, through the suggestion of the excellent historian of the Dutch Reformed Church, Rev. E. T. Corwin, D. D., I was led to write to Holland as early as 1892. I wrote to Rev. Dr. Vos and to Rev. Dr. Rutgers, of Amsterdam, both of whom said there were some records about Pennsylvania at Amsterdam. In July, 1895, I visited Amsterdam and arranged to have the portfolio of Pennsylvania papers copied. But when they came to me the next winter I was greatly disappointed, because of the many missing Coetus Minutes only two came to hand. In the meantime Mr. Henry S. Dotterer, of Philadelphia, had gone abroad for researches connected with the "Perkiomen Region." He wrote to me that at the Hague, in the archives of the General Synod, I might find many interesting documents, as he had gone over them cursorily in his work, but had not dwelt upon them, as his interest was local, not ecclesiastical. I visited the Hague in the summer of 1896. I shall never forget the day, Monday, July 6, 1896, when the courteous keeper of the archives, Mr. Overman, laid before me the books and the bundles of the Pennsylvania correspondence. There, at last, were the long-sought

Coetus Minutes, and scores of other letters, whose significance I did not know then, but appeared afterwards (as given in my last volume, "The History of the Reformed Church in the United States"). I was dazed. It was the embarrassment of historical riches. What Mayer and Harbaugh and other historians of our Church had long sought for but never found, I was permitted to be the first of her ministers to see. That day ran out into weeks, as I stayed and copied the Coetus Minutes, and came home with the complete set. Later, I learned that I had been misled (though they meant it well) by our Dutch brethren in America, who had been telling me all the time to go to Amsterdam. It turned out that the Dutch Church in this country had been most closely allied with the Classis of Amsterdam, but our own Church had been more closely allied with the Synod of South Holland, and, therefore, most of the records were at the Hague instead of at Amsterdam.

So anxious was I to get these records for the information of our Church in America, that the next year (1897) I sent Rev. Prof. Hinke to Holland to copy them, and he proved a most painstaking and efficient helper in this work. Finally, in 1898, I not only sent him, but also went myself, in order to complete, if possible, the transcript of all the records; so that by 1899 I had copied virtually the whole of the Holland records, making about 4,000 pages. The total expense of the copying, translating, etc., together with the expense of Prof. Hinke, amounted to about $4,000, which, however, I cheerfully paid if thereby I could serve our Church, that her early history might be cleared of mistakes, false traditions and mere surmises, and be placed on the solid basis of fact. "All things come to him who seeks them," provided he seeks them long enough and happens to stumble over them as I did.

May this recital of the romance of our history stimulate others to persevering research in the many avenues of our history in this country! History is a sacred trust of Providence to us. Let us prove ourselves worthy of God's confidence in us.

II.

Reformed Archives.

BY REV. PROF. WM. J. HINKE.

The documents published in this volume have been gathered, with but few exceptions, from four different archives, two of which are in Holland and two in America. It will serve a useful purpose if we present a short account of each of these archives, arranging them in the order of their importance.

I. ARCHIVES AT THE HAGUE, HOLLAND.

These archives, which are the property of the General Synod of the Reformed Church of Holland, are now located in the "Synodical Building," at 100 Java street, in the Hague. The largest part of the valuable documents there preserved was formerly the property of the South Holland Synod, but when the Synod ceased to exist, in 1816, the archives passed into the custody of the General Synod. At first they were kept in the Cloister church, at the Hague, but were later transferred to their present location. It is not a large collection of documents, but, in contents, it is unquestionably one of the most important in the country. All the important manuscripts are kept in two large iron safes on the first floor. Some old books and documents, lately added to the collection, are preserved in bookcases standing in the same room. To make this collection more accessible to students of history, the General Synod of the Holland Church ordered the publication of a catalogue, which appeared in 1878, under the editorship of the Rev. H. Q. Janssen.* The catalogue shows that the whole material has been arranged under one hundred and four numbers. Among them the original minutes of the six early national Synods, from 1568-1586, deserve special mention, because by these Synods the Church was organized and the symbols of faith were adopted. Of other numbers, No. 17 is the most noteworthy, being a collection of seventeen large

* This book is entitled: *Catalogus van het Oud Synodaal Archief. Met Indices der oude Provinciale Kerkelyke Archieven.* 's Gravenhage, 1878.

manuscript volumes, containing the Acts of the famous Synod of Dort, 1618-1619.

The documents which are of special importance for the Reformed Church of Pennsylvania are the following:

1. *The Acts of the South Holland Synod.*

They are contained in seventeen large folio volumes, under No. 20 of the catalogue, each volume having from 600-800 closely-written pages. They cover the years 1576-1810, with but one break, from 1609-1617, when no meetings were held. The churches of Pennsylvania are first mentioned in 1728, with which year volume eight begins. From that date till 1810 the affairs of the Pennsylvania churches were regularly taken up by the Synod in each annual session, and hence the accounts of these deliberations cover many pages. A full transcript of all items referring to Pennsylvania was secured.

2. *The Acts of the Synod of North Holland.*

The minutes of the North Holland Synod cover fifteen folio volumes from 1621-1790, with loose copies of the minutes of 1791-1793 and 1795-1809.* A more complete set of these minutes is preserved at Amsterdam, comprising nineteen folio volumes, extending from 1572-1810. The early minutes of all the provincial Synods from 1571-1620 were printed in eight octavo volumes at Groningen, 1891-1899, edited by Rev. Messrs. Reitsma and Van Veen. The first reference to Pennsylvania in the minutes of the North Holland Synod is in 1728. From that date until 1810 there were annual reports about the condition of the Church in Pennsylvania, all of which were copied.

3. *Acts of the Deputies of Both Synods.*

The Synod of North and South Holland had a joint executive committee, called "Deputati utriusque Synodi." Four members from South Holland and two from North Holland constituted this committee. They met quarterly in joint sessions, but the South Holland Deputies met alone every month. At first the minutes of these two kinds of meetings, called ordinary and extraordinary respectively, were kept in the

* No. 52, according to the catalogue.

same set of volumes, but in 1761 the South Holland Deputies began a separate set for their extraordinary meetings. Hence, we have (under Nos. 32-33 of the catalogue):

a. Acta Deputatorum utriusque Synodi:

Vol. I. 1641-1651.*
II. 1654-1666.
III. 1667-1674, is missing.
IV. 1674-1694.
V. 1694-1713.
VI. 1713-1723.
VII. 1724-1730.
VIII. 1730-1738.
IX. 1738-1746.
X. 1746-1752.
XI. 1752-1756.
XII. 1756-1758.
XIII. 1758-1761.
XIV. 1761-1787.
XV. 1787-1808.

b. Acta Deputatorum Zuid Hollandiae extraordinaria:

Vol. I. 1761-1770.
II. 1770-1780.
III. 1780-1787.
IV. 1787-1792.
V. 1792-1803.
VI. 1803-1816.

These minutes of the Synodical Deputies are of utmost importance for our history, because they contain the full story of what the Church of Holland did for the Reformed people of Pennsylvania. The reports in the minutes of the Synods are only summarized statements of the work of the Deputies during the course of the year. It is to the minutes of the Deputies that we must turn for the full record. Here we find elaborate accounts of the steps taken to secure thirty-seven ministers for Pennsylvania. Here the receipt of every letter from Pennsylvania is noted, sometimes given in extract, but in important cases spread in full upon the minutes. Here we also find extracts of all the letters sent to Pennsylvania in answer to the reports received, as well as the reports of the moneys devoted annually to this cause. In fact, we have here the full machinery that kept our Church in motion. The minutes of the Coetus of Pennsylvania will always remain more or less obscure, unless these minutes of the Deputies be published which supply the missing links. Here are the causes of which many of the actions of the Coetus were the result.

* No Minutes of 1652 and 1653 are in existence.

4. *Correspondence of the Synodical Deputies.*

The correspondence of the Deputies with the churches in Pennsylvania (but also containing letters exchanged between the different ecclesiastical bodies in Holland) is at present preserved in two bound volumes, one portfolio and one bundle of loose letters.*

The bound volumes (74, I and 74, II) contain, according to the catalogue, 98 and 50 numbers respectively. But, as often several documents are put under one number, the whole number of separate documents is somewhat larger, namely 164, covering the years 1731-1754.

The remaining letters, and especially the minutes of the Pennsylvania Coetus, are preserved in bundle 92 B, containing 169 separate documents of the years 1752-1790. There is only one document in this bundle of an earlier date, a petition from York, written on October 26, 1748.

Finally, the portfolio No. 86 contains 17 later documents, from 1790-1806, most of them referring to the distribution of the Pennsylvania funds held by the Synods.

5. *Account Books of the Synods.*

Two account books, under No. 75, give full statements of how the Pennsylvania funds were accumulated, invested, applied to the needs of the Pennsylvania churches, and finally distributed among the different Synods according to the ratio of their contributions.

II. THE ARCHIVES AT AMSTERDAM, HOLLAND.

The archives of the Classis of Amsterdam are located in the "Nieuwe Kerk," near the royal palace. They contain the following sets of documents relating to the churches of Pennsylvania:

1. *The Acts of the (Old) Classis of Amsterdam.*

The minutes of the Classis cover eighteen folio volumes, closely written, extending from 1582-1810. From 1728-1810 (or in Vols. X-XVIII) are found many, but mostly short, references to Pennsylvania, beginning with the application for

* For a photograph of these records, taken by the writer, see *The Reformed Church in Pennsylvania*, by Rev. Dr. J. H. Dubbs, facing p. 200.

Rev. Mr. Boehm's ordination and ending with the distribution of the Pennsylvania funds.

2. *The Acts of the Classical Deputies.*

As the Synods, so the Classis had an executive committee, or, perhaps, more properly speaking, a board of foreign missions, whose members were called "Deputati ad res exteras." At a later date the Deputies for Pennsylvania became a separate committee. The work of these Deputies is recorded in six folio volumes, numbered XX-XXV. Beginning with Volume XXII, we have many references to Pennsylvania. These volumes contain not only the minutes of the Deputies, but also numerous extracts of letters from foreign churches. Some of the volumes present, indeed, a curious medley of minutes and letters.

3. *Classical Correspondence.*

The Deputies of the Classis did not only keep copies of all the letters sent to foreign churches, but they also made extracts, in Dutch, of all the letters received from abroad. Hence we have again two sets of volumes:

a. The copy-books of letters sent to foreign churches. There are seven consecutive volumes of such letters, numbered according to the inventory, Vols. XXVI-XXXII, and covering the years 1648-1804. These volumes contain copies of hundreds of letters, of which thirty-two are addressed to the ministers and churches of Pennsylvania.

b. The following volumes contain extracts of letters from foreign churches: Vol. XXXIII, 1759-1780, and Vol. XXXIV, 1780-1792.

Vol. XXXV is entirely devoted to Pennsylvania, containing 146 letters, both from Pennsylvania and Holland, covering the years 1752-1772. At the other end of the volume the corresponding Acts of the Pennsylvania Deputies are entered. Another volume, containing the letters and Acts of the Pennsylvania Deputies from 1772-1792, is apparently missing.

Besides these bound volumes of correspondence, there are twenty-five portfolios of original letters from all over the world. According to the Rev. E. T. Corwin, D. D.,* the fol-

* See *Ecclesiastical Records of the State of New York,* p. 22, f.

lowing countries are represented: Four portfolios containing letters from the East Indies, three from Ceylon, seven from the West Indies, two from Curacao and Surinam, one from the smaller islands of the West Indies, two from the Cape of Good Hope, three from North America, of which two contain the letters of the Dutch Reformed churches of New York and New Jersey, and, finally, one portfolio, with eighty-eight documents, relating to the Reformed churches of Pennsylvania. To these twenty-five other documents have recently been added, which were found by Dr. Corwin in one of the New York portfolios. The newly-found letters are especially welcome, because they cover the earliest period, from 1727-1745.

These are the documents relating to the Reformed Church of Pennsylvania which are preserved in Holland.

III. THE ARCHIVES AT NEW BRUNSWICK, N. J.

In 1841 the State of New York sent the Hon. J. R. Brodhead to Europe to secure transcripts of original documents relating to the history of New York in England, Holland and France. He was also requested by the Rev. Dr. Thomas DeWitt, one of the pastors of the Collegiate Reformed Church of New York, to search the archives of the Classis of Amsterdam for documents bearing on the history of the Dutch Reformed Church. As the result of his mission, Brodhead obtained about nine hundred pages of transcripts from the Acts of the Classis and the Classical correspondence, and also seven bundles of original letters from America, which the Classis at first loaned, and in 1846 presented, to the Dutch Reformed Church. Among these bundles were two with letters from Pennsylvania.* The documents arrived in America in September, 1842, being delivered into the custody of Dr. DeWitt. In the next month the Synod of the Reformed Church, in session at Lewisburg, instructed its delegates to the Synod of the Dutch Reformed Church "respectfully to ask of that body the use of the documents recently received by them from Holland." (Minutes of 1842, p. 19.) In the

* See *Amsterdam Correspondence*, by Dr. E. T. Corwin, in Vol. VIII of the Transactions of the American Society of Church History, p. 92, ff.

following year they were loaned to Rev. Dr. Lewis Mayer. According to a note in his copy-book, he received them on June 22, 1843. He copied them carefully into two bound volumes, known as the "Mayer Manuscripts." After the death of Dr. Mayer, Synod made strenuous efforts to secure his manuscripts, and finally succeeded, in 1856, when the special committee, appointed for this purpose, reported that they had secured the said documents, "consisting of the manuscript volumes, transcribed with great labor and care from original sources, together with original letters, copies of Minutes of Coetus, etc." (Minutes of 1856, p. 90.) Dr. Harbaugh used these volumes extensively in the preparation of his "Fathers of the Reformed Church." Unfortunately, the second volume has since been lost. The first volume contains copies of sixty-two documents, from 1738-1775. They are of more than usual importance, because a number of originals have been lost. When Dr. DeWitt died, the documents were transferred to the archives of the Dutch Reformed Church in the Sage Library at New Brunswick, N. J. According to the index of Dr. Corwin, there ought to be seventy-four documents in this collection, but hardly sixty have survived, extending from 1738-1783.

The documents published from this collection in the present volume are marked with the initials N. B.

IV. THE HARBAUGH MANUSCRIPTS.

The nucleus of the Harbaugh collection, which was until recently at Lancaster, represents, without question, the remnants of the Coetus archives. In 1817 the Synod of the Reformed Church passed the following resolution:

"Whereas, the letters and documents of Synod have much increased, it was resolved to deposit them in the archives of the Reformed Church at Lancaster, where some are preserved already, and to ask the present minister, Rev. Mr. Hoffmeier, clerk of Synod, to hand them to the consistory, with the request not to surrender any without the express order of Synod." (Minutes of 1817, Session IV, article 11.)

That this resolution of Synod was carried out is shown by the fact that twenty-two credentials of elders attending the

Synod of 1816 and thirty-six credentials of 1817 are now in the Harbaugh collection. Synod continued to deposit documents at Lancaster till 1823, after which date the archives at Lancaster seem to have been completely forgotten till 1838, when Synod met in Lancaster. At that meeting a committee was appointed "to examine the documents in the archives at Lancaster, written in the Low Dutch language, and of which it is not known whether they belong to Synod or to the congregation." (Minutes of 1838, p. 54.) In the following year the committee, consisting of Rev. Dr. Willers and elder H. Puntius, made a lengthy report about nine Dutch letters, seven of which were claimed as the property of Synod. In the following year Synod ordered their translation and publication. They appeared in pamphlet form, under the title: "Letters from Holland connected with the first organization of the German Reformed Church in the United States of North America. Chambersburg, 1841." It was the first effort of Synod to publish historical documents. The letters thus printed are the following numbers in the Harbaugh collection: Nos. 46, 59, 62, 63, 65, 71, 72. Afterwards the records of the Coetus were indexed by Dr. L. Mayer, as is shown by his endorsements on many of the Harbaugh documents. He also states, in a note on p. 151 of his own manuscripts: "I find since that the autographs or copies, or both autographs and copies, were deposited in the Coetal archives at Lancaster, where most of them were lost." The collection numbered at that time at least forty-seven documents, for that number was put by Dr. Mayer on what is now Harbaugh MSS. No. 95.

When Dr. H. Harbaugh was pastor of the First church at Lancaster, 1850-1860, not only the documents in the archives of the congregation, but also the Mayer MSS., passed into his keeping. With their help he wrote his excellent "Life of Rev. Michael Schlatter" and the first two volumes of the "Fathers of the Reformed Church."

After the death of Dr. Harbaugh, the documents which he had collected were presented by his widow to the Rev. U. H. Heilman, then her pastor at Lewisburg. In a recent letter Rev. Mr. Heilman states: "After the volume had been in my possession for ten or more years, I sent it to Dr. Dubbs, at

Lancaster, for the use of the Historical Society of our Church. It remained there until Dr. Dubbs informed me that the Society had been dissolved. I suggested to Dr. Dubbs, and he assented to this, that he should return the volume to me, which he did in due time."

Examining the volume more carefully, we find that it consists of three main parts. First the records of the Coetus of Pennsylvania, from 1771-1793, in all forty-six documents, or the following numbers in the collection: Nos. 30, 31, 37, 41, 45, 46, 48-52, 55-68, 70-77, 79-81, 83, 85-87, 89-92, 94. Secondly, the records of the congregation at Lancaster, consisting of twenty letters addressed to the consistory, or Nos. 7-16, 25-28, 33, 42, 47, 78, 95, 140. Thirdly, the documents gathered by Dr. Harbaugh himself from many different sources. Rev. Dr. Wm. Helffrich presented fifteen letters to him in October, 1857, as is shown by a note on document No. 88. Rev. Y. H. Fries presented ten, Rev. John W. Weber four, Rev. Thomas Pomp three, and Rev. George Wack two documents. The whole collection, indexed by the writer under 144 numbers, contains in all about 200 separate documents. It is certainly the most important collection of German Reformed documents in this country, and it is indeed fortunate that it has safely survived its checkered history. Twenty-seven of its documents are published in the present volume.

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BOEHM'S REPORT TO THE SYNODS.

OCTOBER 18, 1734.

(HAGUE 74, I. 18.)

True and desired statistics of the German Reformed congregations in Pennsylvania, showing how many communicants were found at the last Lord's Supper in each congregation, drawn up as follows by the undersigned:

Congregations.	Communicants.
At Falkner Swamp were found, September 22, 1734..	63
At Skippack were found, September 29, 1734.....	41
At Whitemarsh were found, October 6, 1734.....	22
At Philadelphia were found, September 15, 1734....	88
At Germantown were found (according to the statement of two elders, named Minck and Bentzel), in the month of September, 1734.....	30
At Conestoga were found, May 31, 1730.....	75
At Tulpehocken were found, June 28, 1728.....	27
At Goshenhoppen (according to the statement of some members) about	40
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(I wish to state that certainly one-half of the communicants of these congregations arrived here not long ago, are poor people, and partly servants.)

Further report from Pennsylvania regarding the above mentioned eight congregations, including besides them several places, which need to be provided for as much as possible, —these are: Oley, and also Saucon, in whose neighborhood are Macungie, Maxatawny and Great Swamp, where, notwithstanding their being scattered very far apart, yet a considerable number of people can come together. As the population increases other congregations may be organized; for the present, however, although with much difficulty, they can suitably be served by four ministers in the following manner:

1. By one minister, Philadelphia and Germantown, which are six English miles apart; and as Germantown is a very

advantageous place, if the congregation there would fraternally unite with that of Whitemarsh (since they are very weak and but four English miles apart, and most of the people are going to live at Germantown) the same might very properly change its location [to Germantown], about which I, as the regular pastor at Whitemarsh, have already spoken to the elders of Whitemarsh, who also agree with me in acknowledging this to be beneficial and serviceable, and in case any order were given in this matter they would be willing to obey. By means of such a union they would also be in a better condition in due time to support a pastor themselves.

2. By the second minister, Falkner Swamp and Skippack, which are about twelve English miles apart; and if he would conduct services at each of these places once every three weeks, he might between times, and on one Sunday, according to opportunity, preach at Oley, and wherever it might be necessary.

3. By the third minister, Conestoga and Tulpehocken, and whereas Conestoga is spread over a great extent of territory (almost if not more than seventy English miles from Philadelphia), and has very many Reformed people, if they had a faithful pastor of their own they might then be united [into one charge], so that the pastor could conduct services at two or three places, as it might be deemed advisable, and besides have services every four weeks at Tulpehocken, which is eighteen miles distant. Now this was the condition of Conestoga and Tulpehocken at the period above mentioned when at their request I administered the Lord's Supper to them, and Conestoga accepted and subscribed to our Church-Order; and although they were scattered by Mr. Peter Miller, I nevertheless hope, with the help of God, to restore them to their former condition.

4. A fourth minister would greatly be needed at Goshenhoppen, about thirty-six miles from Philadelphia. He might conduct services there every three weeks, and use the rest of the time to feed the poor sheep at the end of the wilderness, in the above mentioned Saucon, Macungie, Maxatawny and Great Swamp, who thirst for the hearing of God's word as the dry earth for water. Many people from these regions have already been to see me in great sadness, and complained

of the pitiable state of their souls. There were also some, who being able to make the journey, have come at various times to communion in the congregation entrusted to me at Falkner Swamp, a distance of certainly twenty-five to thirty English miles, and brought children for baptism, which journey, however, is impossible for old persons and weak or pregnant women, so that it is not to be wondered at (especially when one remembers that there are children who for lack of a minister cannot be brought to baptism until they are several years of age) that my heart breaks and my eyes are full of tears about this condition. But I cannot accomplish this work alone, for my years are beginning to accumulate, and my poor body is also getting feeble, since I must not only make long journeys and preach, but also, because these poor people are not able to support me, I must support my large family with manual labor.

It is indeed true that three young ministers have been here, namely, Mr. George Michael Weiss, Mr. Peter Miller, and Mr. Bartholomew Rieger, coming from the Palatinate, but for what they have done here I wish that God may forgive them, because, after they had disturbed the congregations for a long time, even those entrusted to my care, they again left and abandoned the sheep misled by their shepherds. Nevertheless one of them is still in this country, namely, Peter Miller. When this man could not bring the people over to his opinion, he quitted the ministry altogether, and he is now a presser of oil (Oly-persser).* But what he was after, and thought of persuading the people to do, is plainly to be seen from this, overlooking everything else: about two years ago he went with one of his elders, whom he had installed in the congregation at Goshenhoppen, into the house of a Seventh Day Baptist, and there they allowed themselves to be called brethren and to have their feet washed by him; and this is the truth, whereupon followed his complete degeneration.

I have now, for about eight years, ministered in my poverty to the three congregations entrusted to me at Falkner Swamp, Skippack and Whitemarsh, according to our Church-Order.

* This phrase is obscure; we give the literal translation and the original Dutch.

To them has been added three months ago the congregation at Philadelphia, which has entered on all points into a firm and complete agreement with me. To this Church-Order none of the three above mentioned young ministers would submit, but sought to live according to their own ideas, and Miller, in my own presence, has called the Heidelberg Catechism a work of men, adding that Christians were a free people, and had no need of a head on earth, that Christ in heaven was their only head, and that he would not allow himself to be subjected to a human yoke, etc. Meanwhile the divisions which have hitherto prevailed have been, by God's grace, mostly overcome, and the united congregations and members live in peace. Those few who, in spite of every admonition, will not as yet unite in love, according to the rule of God's Sacred Word, we leave to their well-deserved judgment.

Thus writes, acccording to truth, upon his inevitable responsibility before the judgment-seat of God, he who esteems himself the least of all the servants of Jesus Christ, and unworthy of the Sacred Gospel, and testifies by his own signature.

October 18, 1734. JOHN PHILIP BOEHM,
Reformed Minister in Pennsylvania.

These foregoing statistics, and the additional submissive report and the proposals made with due deference, we recognize, according to our bounden duty, as useful, and tending to promote the interests of our true church in Pennsylvania, and we agree with them in every respect. Moreover, we, the present ruling elders and deacons of the three congregations at Falkner Swamp, Skippack and Whitemarsh, recognize and honor the Rev. Mr. John Philip Boehm as a minister properly ordained by the Rev. Messrs. Gualther DuBois, Henry Boel and Vincent Antonides, ministers at New York and Long Island, which was done at the order of the Rev. Classis of Amsterdam (to which Rev. Classis we sent a submissive petition concerning it). This ordination took place in the presence of three of us, as elders delegated for this purpose. We also recognize him as our pastor, regularly called, and as the faithful shepherd of our souls, who has hitherto administered his office, under the greatest trials, in such a manner

that we cannot complain in the least about any neglect on his part. We wish that the good Lord may graciously preserve him among us for many years in the same fidelity and zeal to the best interests of his Church. This we sign with our own hands, and dutifully confirm it, in Pennsylvania.

Done in our consistory at Falkner Swamp, October 18, 1734.

Gosen Thonis, Elder.
Sebastian Reiffschneider, Elder.
Sigismund Schmidt, Elder.
John Herb, Elder.
John Henry Schmidt, Deacon.
John Drinktdenhengst,* Deacon.

Done in our consistory at Skippack, October 27, 1734.

John Ulric Stephen, Elder.
Jacob Arent, Sr., Elder.
Philip Henry Soeller, Elder.
Christian Leeman, Elder.
John Dintenmeyer, Deacon.
Adam Kind, Deacon.

Done in our consistory at Whitemarsh, October 28, 1734.

William De Wees, Elder.
Christoffel Ottinger, Elder.
Ludwig Knaus, Deacon.
John Michael Gleim, Deacon.

* Spelled thus in the original.

BOEHM'S REPORT TO CLASSIS AND SYNODS.

JANUARY 14, 1739.

(Amst. Portfolio, No. 3; Hague 74, i. 24.)

After his Reverence, Mr. P. H. Dorsius, minister at Jamine [Neshaminy], in Bucks county, Pennsylvania, had shown to me, the undersigned, on the 28th of November, 1738, in his house at Neshaminy, the letters sent by the two Christian Synods of South and North Holland, and after his Reverence had read to me that the two Christian Synods for the sake of convenience had authorized and ordained him as inspector of the Pennsylvania Reformed congregations, his Reverence requested me to give a report on the following questions:

1. How many German Reformed congregations there are in Pennsylvania and how far they are from each other?

2. How many elders, deacons and communicants there are in each congregation and how many are served by me?

3. How the congregations are supplied with schoolmasters and precentors?

Therefore I have considered myself under obligation to give his Reverence a dutiful specification and to make a full report concerning all other questions.

As far as I know the congregations of the High German Reformed people in Pennsylvania are these:

(1) Falkner Swamp (served by Boehm as regular minister). In this congregation there are always four elders and two deacons. The Lord's Supper is administered twice a year. The communicants on September 17th, 1738, were 89.

(2) Skippack (about twelve English miles from Falkner Swamp and served by Boehm as regular minister). In this congregation the same custom as to the Lord's Supper prevails. Communicants on September 24th, 1738, were 36.

(3) Whitemarsh (about sixteen English miles from Skippack. This Whitemarsh is not more than four English miles from Germantown. Most of the people live still nearer, and are about ten miles from Philadelphia. Served by Boehm as regular minister). In this congregation there are only two

elders and two deacons, on account of the small number of members, but as to the Lord's Supper the same custom prevails as in the other two congregations. Communicants on September 3d, 1738, were 29.

N. B. With regard to the congregation at Skippack we must mention that it is so weak because for quite a time one after another has continued the confusion caused by Do.* Weis in the year 1728, which Henry Goetschi still continues at this time and preaches to the followers of Reiff (although there are very few of them) as if he were a regular minister. And still another, by the name of John William Straub, has also been bold enough to officiate as minister in all things. Through him a considerable number of people have been drawn away from the congregation. Otherwise it would be again as strong.

(4) Philadelphia (is served by Boehm). It is six English miles from Germantown. This congregation has accepted the Constitution (which is in the Pennsylvania minutes of the Very Rev. Classis of Amsterdam, and which is in use there) in the month of July, 1734. The congregation has thus far been served by John Philip Boehm, whom they accepted as their regular pastor. He holds services in this congregation every four weeks. On September 10th, 1738, the communicants present were 75.

(5) Germantown. With this congregation I have had no personal relations, nor have I any exact knowledge about its condition because, although it was often proposed to them, they never would submit to any church order. Yet this much is known to me (because I asked two of the elders, Minch [Muench] and Benzel), that in the month of September, 1734, there had been about 30 communicants. Since then John Bechtel has preached for them and has undertaken to administer the Sacraments. Then they also allowed the old Gulde [Guldin] to preach in their church, and now the Lutherans also make use of it, and thus the Reformed people there are at present in a rather poor condition.

(6) Conestoga. This place is very far away, a distance

* The Dutch Do. for Domine, minister, we retain to preserve the then current title.

of more than seventy miles from Philadelphia. The Reformed people there have in fact organized themselves into three congregations, the first which was started I call the Hill church; it lies in the center. This I served (in agreement with their call to visit them twice a year) on October 15th, 1727. And, as it was the first time that a [Reformed] communion service was ever celebrated at Conestoga, there were present 59 communicants, but these visits were made only a few times. Then Do. Weiss slandered me in this congregation by a very abusive letter (which I have in my possession). He thereby misled them and drew the congregation to himself. But soon afterwards he again left them, whereupon Miller went there to carry on the work of Weiss. At that time Miller drew also Tulpehocken to himself. I warned them frequently against this false spirit, but the misguided and simple-minded people clung to him, until finally the deception, with regard to which I had so faithfully warned them, came to light, and this Miller publicly went over to the evil sect of the Seventh Day Baptists, and was baptized as a Dunker at Conestoga in the month of April, 1735. He took with him about 10 families, Lutheran and Reformed, from the congregation at Tulpehocken, who followed his example.

This caused a great alarm among the congregations. Those that were kept by God sent therefore again messengers and letters to me and once more asked for help, which I did not dare to refuse. I again went to them, and there were on May 11th, 1735, in said first congregation, or Hill church, at Conestoga, 92 communicants.

On the same journey I administered the Lord's Supper, at their own request, in the second congregation (the name of which place is Cocalico), which had been gathered at a former time. There were present, as communicants, 60.

But as to the third congregation in Conestoga, which has organized itself in the new town called Lancaster, I have no information, for up to this time they acted according to their own pleasure. They have never cared for church order, but thus far have allowed themselves to be served by irregular men. However, I hear that they have a pretty strong congregation.

These three places lie in the Conestoga district, Lancaster

southward, six miles to the Hill church, then six miles north to Cocalico.

(7) Tulpehocken (18 miles from Conestoga, is served by Boehm). This place is about as far from Philadelphia as Conestoga (both situated towards the northwest). It is a pretty large place, and the congregation there had also contemplated a division. But it seemed to me that it would be better to have a meeting-place in the center, as it had been in the beginning. With this plan the majority agreed, even those who live at a great distance from the center. Then the minister could supply the neighboring places, where already many people live, and where still more are gathering, at the times appointed to serve them as it might be arranged later on.

Some years ago it seemed that Conestoga and Tulpehocken could be served with difficulty, but if necessary by one minister. But since then both have spread to such an extent that it is impossible for one minister to serve them as they should be served. For this Tulpehocken has much increased since Miller has become such a disgrace, and I travel thither, according to their request, twice a year and administer the Lord's Supper. On October 19th and 22d of last year [1738] there were present as communicants in the two places 134.

N. B. When I administered the Lord's Supper there for the first time, in the month of October, 1727, at the same time as at Conestoga, there were only 32 communicants. In this congregation there are, in accordance with our Church-Order, four elders and two deacons. Two elders and one deacon regularly go out of office every year and just as many come in, the same as in all the congregations which I serve.

(8) Goshenhoppen. Of this congregation I know little, for it never wanted to be under our Church-Order, but desired to be its own master. When Do. Weiss, as stated above, came into the country and caused great confusion, they faithfully adhered to him. When he traveled to Holland in order to obtain the well known moneys collected there they immediately clung to Miller, who, assisted by another person, continued to serve Goshenhoppen. By their services at Skippack, they kept the congregation there in a state of continuous restlessness, which had been begun by Weiss. All my peti-

tions, entreaties and warnings were in vain. After these men had failed, they arbitrarily made Henry Goetschi their pretended minister when he was hardly eighteen years of age, and but half a year before had received the Lord's Supper for the first time from Do. Rieger at Germantown. Goetschi then soon undertook to administer the Lord's Supper and to baptize, to install elders and to marry people. In short, he did what belongs to the office of a regular minister. Goshenhoppen has him at the present time as its preacher, and permits him to establish and to carry on all this disorder from Goshenhoppen as a center, not only at Skippack, but at other places also. He has done this, for instance, at Oley, where he has misled the congregation, which was established by me in 1736 at their request, and he now also serves this congregation. At Tulpehocken he attempted to do the same thing through three uncalled for visits, but he was refused. Yet he continues such improper actions.

Meanwhile this Goshenhoppen is a congregation or a place where a faithful shepherd and minister is greatly needed, through whose wise administration a flourishing congregation ought soon to be established. There are also several places near Goshenhoppen which should be provided for, as Great Swamp and Saucon Creek. These, although they might be served by the minister of Goshenhoppen with the administration of the Sacraments and sometimes with a sermon, yet need to be provided with readers who have the ability to catechise, especially at Saucon Creek, because it is a somewhat out-of-the-way-place and many Reformed people live there.

(9) Oley. This place has been in such a condition since I am in this country (which is now about 18 years) that it is astonishing to hear about the many sects among them. The worst were those who called themselves the "New Born." Without any hesitation they declared themselves to be equal to God and greater than our Saviour; they pretended to be free (from sin), and more such things which it would be too much to relate here in detail. However, after God had removed such shameless blasphemers of his name, the true Christians met and desired to establish, by the help of God, a congregation according to our true Reformed doctrine. They therefore applied to me for help and assistance (of

which I have proof). Whereupon I went there and found with heart-felt joy, after a careful investigation, a goodly number of very eager souls firm in our Reformed doctrines. Then I began the Lord's work among them. I called the congregation together and made them acquainted, according to the best of my ability, with our Church-Order. The congregation then elected four elders and two deacons, whom I installed according to the Constitution and in accordance with the desire of the congregation on November 17th, 1736. The congregation then desired me to visit them twice a year (during the week) to administer the Lord's Supper and baptize their children. When everything had been duly constituted, after a preparatory service, I administered the Lord's Supper, and the communicants present numbered 40.

But scarcely had this been done when Henry Goetschi came and acted as mentioned above, in the description of Goshenhoppen. Some who had long been separated from the Reformed church and had had intercourse with the above mentioned sects, as the New Born, used Goetschi in order to cause confusion in the newly organized congregation. To make a beginning they offered that if the congregation would accept this Goetschi they would again come back to the Reformed church and be helpful in all things. This pleased Goetschi, who pretended to have lately been recognized and ordained as a regular minister in Philadelphia. He immediately preached in my place, and directly after the service he baptized a child before the congregation. When later on I called the elders to account concerning this disorder they excused themselves by saying they had not asked him to do so; they had thought that he was ordained, as he told them, and he also acted as if I were satisfied with the arrangement. But the consistory was thereby divided, because some of the elders and deacons had not at all consented to let him preach unless having previously spoken to me about it, and since they now heard the contrary they were all at variance. But those who were led astray let everything pass, and Goetschi therefore continued, and has acted up to this time as if he were an ordained minister. At present I do not know how things are there, but this much I know, that a part of the elders and deacons whom I installed have until now withdrawn from

the work. Nor have I been there since, because there has been such a confusion through Goetschi that I could not bring forth any fruit. But said instigators have soon been lost to us, and have as yet aided very little towards the building up of the congregation.

From all this it may be seen how necessary it is that a very faithful pastor be appointed to this congregation, that he may seek the lost and bring back those who have gone into error, so that even there the body of Christ may grow through his grace. The minister of this congregation can also supply the place which is called Cacusi, where (as I hear) likewise a considerable congregation has gathered. This place is about seven or eight miles from the center in Oley. (Goetschi has also presumed for some time to serve this congregation with all the means of grace.) A minister might likewise at the same time serve Maxatawny, which is at a distance of ten miles.

These are now the nine main congregations, with their preaching places, consisting of High German Reformed people, in Pennsylvania, as far as they are known to me, together with the statement how far they are apart from each other and whatever other information was required. But whatever God will permit to grow in the future and what members he will gather when the number of inhabitants increases is only known to him. However, I think that six ministers would be sufficient to serve these congregations.

Now concerning the church buildings in all these congregations there have been erected the following (as far as I know):

Germantown.—A well built, pretty large stone church.

Conestoga.—The Hill congregation has a small log church.
The congregation at Lancaster has one of logs.
The congregation at Cocalico also one of logs.

Tulpehocken.—There they have laid out, but not in the center, a cemetery, and have erected on it a small church building of logs, but not serviceable for public worship.

Goshenhoppen.—As I have heard from people that live there, they have built a pretty large church at that place, which will be sufficient for them for some time, but it is poorly made of wood.

Skippack.—A log church has also been built there, ten years ago when Do. Weiss caused trouble in this congregation. But Jacob Reiff caused the lot on which the church stands to be transferred to his name. At present he still refuses admission to the properly organized congregation, and one irregular minister after another has permitted himself to be used by Reiff and his followers to keep up the trouble in the congregation. This is the place which Goetschi quite irregularly still serves, to the great hindrance of a union in the congregation. For this reason the regular congregation was obliged to buy a lot at Skippack, which is at a very convenient place. But I fear that on account of the poverty of the members, unless God sends some help by his grace, the lot will be lost again on account of the debt still resting upon it. This would be a great loss to the congregation, since it would be difficult to obtain another lot.

At Falkner Swamp, Whitemarsh, Oley and Philadelphia, and also in their neighboring places, there is as yet nothing. Services are held with great inconvenience in houses and barns. Except at Cacusi, near Oley, where, as I hear, they have built a little log church for their use.

Now concerning the last point, how the congregations are supplied with schoolmasters and precentors, there is, as far as I know, nobody with a fixed position. My congregation at Falkner Swamp is well supplied. The name of the schoolmaster is John Reifschneider. There is also a schoolmaster at Philadelphia; his name is John Berger, who is known to Do. Dorsius. But no one can make a living by it. The reason is that no school in the country can bring enough children together for one to make a living by it (except Philadelphia and Germantown, where the people live near together). Moreover, the congregations have not the means and are not able at the time being to raise money enough to support anybody. There is as yet in the whole country no dwelling either for minister or for schoolmaster. Singing up to this time had to be conducted as best we could.

This is what I have been able to report according to the above mentioned request of Do. Dorsius. Nor do I believe that I can be accused (if this report be investigated) of having done anything useless against my better knowledge. But

I have done all to the glory of God and the upbuilding of his true church in this country. I sign myself

JOHN PHILIP BOEHM,
High German Reformed Minister in Pennsylvania.

January 14th, 1739.

The above report, which was made according to the desire of his Reverence, Mr. P. H. Dorsius, minister at Neshaminy, by his Reverence, John Philip Boehm, our beloved teacher and faithful pastor, we, as the present members of the consistories, have heard read from beginning to end and have well understood.

Now, as we think that everything in the same is thoroughly truthful, we can also officially attest (each consistory for its congregation) that everything which concerns the same and is stated above is according to the best of our knowledge in reality so, as we do hereby,

Elders and deacons of the congregation at Philadelphia, attest, January 28th, 1739.

CASPAR ULRICH, Elder.
NICHOLAS EWIG, Elder.
BERNHARD SIGMUND, Elder.
JOHN WENDEL BRECHBIEHL, Elder.
JACOB WALTER, Deacon.
JOHN GEBHARD, Deacon.

Elders and deacons of the congregation at Falkner Swamp attest, February 4th, 1739:

BASTIAN REIFSCHNEIDER, Elder.
JACOB KRAUSEN, Elder.
JOHN TRICKTENHENGST, Elder.
JOHN DUENCKEL, Elder.
ANDREW WEIS, Deacon.
JOHN DIETRICH BUCHER, Deacon.

Of the congregation at Oley attest, February 5th, 1739:

SEBASTIAN GREF, Elder.
JOHN FREDERICK LEIBI, Deacon.
HENRY WERNER, Deacon.

Of the congregation at Skippack attest, February 11th, 1739:

JACOB ARNET, Elder.
ANDREW OBERBECK, Elder.
ULRICH STEPHEN, Elder.
ADAM MEYRER, Elder.
JOHN WUEHRMANN, Deacon.
JACOB BEYER, Deacon.

Of the congregation at Whitemarsh attest, February 18th, 1739:

WILLIAM DE WEES, Elder.
CHRISTOPHER OTTINGER, Elder.
LEWIS KNAUS, Deacon.
PHILIP SCHERRER, Deacon.

Of the congregation at Tulpehocken attest, February 22d, 1739:

JACOB ITZBERGER, Elder.
BARTHEL SCHAEFER, Elder.
ANDREW AULENBACHER, Elder.
JOHN HAAK, Elder.
JACOB WILHELM, Deacon.
JOHN KNOLL, Deacon.

Provisional repartition of the churches of the High German Reformed people in Pennsylvania, and how these churches may be combined and in the most convenient and useful way be served by six ministers, according to the testimony of the elders and deacons of a majority of the places, as contained in the required and above-stated report:

I. For one minister, Philadelphia and Germantown; he might live most conveniently at [Philadelphia].

II. Falkner Swamp and Skippack, to which also Whitemarsh belongs. These are the three congregations of Boehm, for which he was ordained by the Very Rev. Classis of Amsterdam through the Rev. ministers at New York on November 23d, 1729. Whitemarsh, because it is only four miles, and partly only half that distance from Germantown, and sixteen miles from Skippack, may with greater convenience be joined to Germantown, whose people might there attend church services. Do. Boehm and the elders at Whitemarsh are will-

ing to consent to this (if such a union should please our reverend church fathers), and Do. Boehm desires to retain Falkner Swamp and Skippack as his remaining two congregations. The parsonage can most suitably be located at Skippack, if the church lot which was bought there can be retained. Therefore he prays very earnestly for greatly needed help, so that it can be kept by the congregation.

III. Conestoga, in which there are three places. The minister could live most conveniently near the Hill church, from which he would have to go six miles in opposite directions to the other two places.

IV. Tulpehocken, where probably a place could be found in the center, which would be most convenient for all. The neighboring places here are Quittopehilla and Swatara, both, as I hear, seven or eight miles or more above. They are reported to be pretty strong congregations, but mostly of poor people, who cannot help themselves at all.

V. Oley. There the same condition prevails, and perhaps a suitable place may still be found from which Cacusi and Maxatawny may be served.

VI. Goshenhoppen. As in the last two congregations, a place might here also be found for a minister's dwelling, which would not be too inconvenient in order to supply Great Swamp and Saucon Creek from it.

REPORT OF REV. JOHN PH. BOEHM TO THE SYNODS.

JULY 8, 1744.

(HAGUE 74, I. 33.)

A true account of the origin of the German Reformed congregations in Pennsylvania, with the required statistics of the communicants and their increase from time to time, to which has been added a further report of the condition of the congregations made by the undersigned, as follows:

Formerly, when there were no Reformed services in this country, the Reformed people at Falkner Swamp, Skippack and Whitemarsh came together, and when they took communion it was with the Presbyterians in Philadelphia, in the year 1725. But because this appeared to some as not in accord with our Reformed Church they stayed away and became much scattered, as wandering sheep having no shepherd, which was very distressing to observe.

Accordingly they resolved once more urgently to request me (J. P. Boehm), although for full five years I had declined to do so, that I would become their pastor. This was so touchingly represented to me by two of their number thereunto commissioned that our hearts melted together in tears, and in the name of all the people it was pressed upon my conscience whether I had the courage to answer for it at the last judgment if I should leave them thus without help and allow so many souls to remain scattered among all kinds of sects, of which this country is filled. I thought indeed that it would be better for me if I could escape this yoke and support my family with my work and agriculture, but I was convinced by my conscience that I could not do otherwise. I allowed myself therefore to be persuaded to this work. With humbleness of heart I addressed myself to the Lord's work, and drew up with my brethren, as well as we could, a Constitution of the church, so that all things might be done in good order. We divided the charge into the three congregations mentioned above, and when the Constitution had been presented to and accepted by the whole people I was regularly elected

by each one of the congregations, and a formal call was extended to me by the elders. Whereupon I began the ministry of the Lord in his name. After I had preached a few times to my dear congregations, namely, Falkner Swamp (which place is at present called New Hanover township), Skippack and Whitemarsh, which had entrusted themselves to my ministry, we celebrated the Lord's Supper, and there communed for the first time on October 15, 1725, at Falkner Swamp 40 members; in November, at Skippack, 37 members; on December 23, at Whitemarsh, 24 members.

This was the first beginning.

These, our services, were continued in the best order for two years in such a manner that my heart rejoiced. Moreover, since that time again as many communicants arrived. At that time a congregation was also gathered in Conestoga, namely, the first (which I used to call Hill church, the oldest of the three, which are now associated together); also one at Tulpehocken (where now also two have come into existence, six miles apart). These two congregations at Conestoga and Tulpehocken likewise called me. They desired to be organized, which desire I granted, and began the work and ministry of the gospel among them in conformity to our Church-Order. Subsequently the Lord's Supper was celebrated among them, and there communed on October 14, 1727, at Conestoga, 59 members; on October 18, 1727, at Tulpehocken, 32 members. (At both places for the first time.)

Whereupon after that time Frederick Hillegas arrived in this country with a companion. He also had two brothers, called Peter and Michael, living at Philadelphia, but he himself lived at New Goshenhoppen. He brought with him the well known Mr. George Michael Weiss, a youthful preacher (who afterwards sailed for Holland with the likewise well known Jacob Reiff to collect money, of which, however, they have up to this date not yet rendered an account nor handed it over), whom they sought to force in a violent manner and in a shameful way into all my congregations here. Thus with this Weiss they were a hindrance to me and antagonized me, inasmuch as Weiss immediately began in a rude manner to belittle me with shameful letters, which I have now in my possession. He ran around everywhere, tried to push me violently out

of my office and preached in all my congregations without first consulting me about it. His attacks became so rude that although very few adhered to him, and they only at the instigation of Hilligas and Doctor Jacob Diemer, I began to fear that our work, which we had carried on thus far in the name of the Lord, might thereby indeed be ruined. Particularly did he throw into confusion the congregation at Skippack, to which the bold and impertinent Jacob Reiff, who had created a party of his own, contributed materially his share. However heartily and frequently I have admonished with regard to this the congregation at Skippack, which separated at that time, yet up to this day I have not been able to unite them again, because a party has been formed there which has been kept continuously by one irregular minister after another in the fire of disorder. When Weiss went to Holland Peter Miller preached there (who now for a long time has been a Seventh Day Baptist); after him came Bartholomew Rieger (whom I never considered, on account of certain evidence, to be different from or more sound in the Reformed doctrine than Miller). He preached there for some time. After that they accepted young Goetschi, who also follows at present the Moravian teachers (although he was ordained for Long Island by Do. Dorsius, who pretended to be inspector over the German and Dutch churches in this country). After that they were served for many years by John William Straub, at one time schoolmaster in the Palatinate at Cronau (who was dismissed there for adultery). But this people, besides some others whom he had also lured away from the congregation at Skippack, have again deposed him because of his scandalous conduct (for in addition he is a great drunkard). But I still hope that when Reiff has once been taken to account for the collected money he will have to give up the church which stands upon his property, wherein I have not yet been allowed to preach, being compelled to go with my little flock of organized people from one place to another, and get along with houses and barns. If aid should then be given to us in our helpless condition everything would come right again, and it is possible that Skippack might then become a fine congregation. But toward this I can contribute nothing (if it remains as it is now), for I have no power here, and we are also without help from the secular authorities.

As regards the church at Philadelphia, Mr. Weiss also took that out of my hands on his arrival, aided by the above mentioned opponents; for I had then already preached there a few times at their desire. But when he returned from Holland, and had acted so unbecomingly about the collected money with Reiff, he suddenly departed before Reiff came back, which was a year later, and thus abandoned the congregation. Whereupon they allowed themselves to be served by the aforesaid adventurers, and last of all by Bartholomew Rieger, from whom they again withdrew when they saw how his affairs stood, but only when they were nearly ruined. After all these things they called me (the entire congregation, man for man, signed the call; there were 42 signatures, dated April 24, 1734, of which I enclose a copy*) and asked me that I might come to their rescue. It seemed to me indeed a very difficult matter to bring such a disorganized congregation into order, but I ventured to do so after they had requested me two or three times, and I began the Lord's work there also, restoring them to such a good condition that up to this time I serve them, even as my first three congregations, once a month. Be it understood this refers only to the religious services; for regarding the aforesaid collections I have no authority, but in this I did by their request what I could, which, however, until now has not had much result.

To Tulpehocken, on account of the great distance, I go but twice a year; during the remaining time the two congregations in that locality have religious services by means of sermons read to them. They remain in good order, and do not allow themselves to be in the least delighted with the false apostles of the Moravians (although these, especially Jacob Lischy, have frequently sought until now in an artful manner to steal in among them).

What further concerns the growth and increase of the several churches, it may be stated that in each of them, as named herein, from their beginning to the present time, the Lord's Supper has been administered every half year, according to the Church-Order; but the congregations were much

* This as well as the other enclosures mentioned in this report have not been printed.

disturbed up to the year 1734 by great disorders and continued personal attacks (notwithstanding that I had received the sacred ordination to the Gospel ministry on November 23, 1729, from the Reformed ministers at New York, thereunto authorized by the Very Rev. Classis of Amsterdam, as appears from enclosure No. 2*).

But the statistics presented herewith will show what progress the above mentioned congregations have made after the aforesaid year 1734 until to-day.

	Members in:			
	1734	1737	1740	1743
At Falkner Swamp,				
April 7	40			
April 3		37		
April 26			152	
March 26, 131; April 24, 105				236
N. B. As the communicants largely increased the Lord's Supper was held there twice each time.				
At Skippack,				
April 14	53			
April 9		55		
April 6			39	
April 3 (Easter)				36
At Whitemarsh,				
April 21	24			
April 16		15		
April 13			59	
March 13				51
At Philadelphia,				
September 15	88			
March 1		91		
April 20 (Easter)			130	
March 20, 98; April 17, 85				183
At Tulpehocken,				
In May		103		
In May			119	
May 6, at one place, 124 May 8, at the other place, 129				253

My further humble report, which I have to make to the Rev. Christian Synod concerning the present condition of

* This document, Hague 74, I. 35, is identical with one found in a Record book of the Collegiate Reformed Church of New York and published in Mercersburg Review, 1876, pp. 549-553.

each of these congregations in particular, with regard to different matters, is submitted in view of the duty and obligation I owe to you, and their condition, as far as is known to me, is as follows:

The congregation at Falkner Swamp has erected a well-built frame church, which may last a long time, but they still owe nearly sixty pounds on it. They have as yet no dwelling house for either pastor or reader.

As regards the congregation at Skippack, there is a frame church there, but Reiff had the cunning to have it placed on his land, and thus he and his party have it under their control and in their possession. On this account I and my little flock, who hold loyally to the Church-Order, were compelled (because we had no fixed place where we could hold our services, and had to take refuge from place to place) to select a place for that purpose. We bought therefore a plantation of 150 acres for 220 pounds, but for lack of funds we sold 100 acres for 100 pounds and retained the 50 acres, upon which already before this a building stood, which is new, and was not erected for less than 100 pounds. It is suited in every way for a parsonage, and upon that piece of land a neat and suitable church and school house could be built, right along the street. Indeed, as regards the location, standing in the midst, between the people's houses, it is more advantageous and better located than the one standing on Reiff's land. This plan could be carried out for as little money as Reiff would charge us for land and church. To this place our good-hearted Reformed brethren in New York and on Long Island, on the urgent request of the Hon. Consistory there, have sent us 44 pounds. That amount and six pounds in addition were paid in, so that we are still 70 pounds behind in this. This place has now been rented with the condition that we always retain the liberty of holding our services there. And from the rent the interest is paid. But because we were so discouraged and saw no help, my brethren did not want to have anything more to do with it, but wished to sell the land again or load the whole burden upon my neck. In order not to let this place so lightly go out of our hands I pledged myself alone for it, and I have yet till next August 1st, more than a year's time, in which to pay. Should it now please

God to be gracious to us and to incline the hearts of our Church Fathers in their liberality toward us, for which we poor people have long waited, we will forever be thankful to them for it. Finally, I have not had until now a penny's profit from this place, neither have I looked for it, but live all the time, up to this date, in my own house. But because of my inability I do not see how I can longer retain this property, unless some one comes to my aid.

In the congregation at Whitemarsh we have as yet nothing at all (in the way of a church building), but during all this long time we have held our religious services always at the house of Elder Wm. De Wees without any unwillingness on his part or the least expectation of payment. That honest man cherishes a steadfast and pious hope that God will yet furnish means (to build a church).

At Philadelphia we had thus far, in common with the Lutherans, an old and dilapidated butcher's house, at an annual rent of three pounds; finally this was raised to four pounds, which we must now pay alone, for the Lutherans have built a church there of 70 by 45 feet. From this, people, who have experience in building conclude that it could not have been erected for less than 1500 pounds,* which by their own means they could do as little as the Reformed. Nevertheless the walls and roof are actually finished, so that they must have received much assistance through collections; from whence we do not know. Likewise they have a stone church in Providence township, of 50 by 38 feet, which is complete in all respects; they now have four ministers. Regarding the circumstances of one of them, Mühlenberg by name, I learn that his people give him what they can; he receives this on account, and the remainder he receives from London, whence he was sent hither. I have no acquaintance with the others, but it appears that they prosper. It also looks as if this church, in case we are left without aid, would be able to do us considerable injury, for some young men are known to me whom they have already won.

I and the Reformed Church officers at Philadelphia ad-

* This apparently high estimate is shown to be approximately correct by the Hallische Nachrichten, new edition, Vol. I., p. 151.

dressed our Lord Proprietor over two years ago for a plot of ground. He consented, and finally gave us one, although inside the city, one acre in extent, for 50 pounds sterling at a yearly ground rent of six shillings, from which he might have realized as much as 200 pounds, upon which we now since that time bury our dead; before we had to bury our dead in a negro slave cemetery. But what does this benefit us? The money for the land is now bearing interest, and the congregation can scarcely raise from the incoming alms the annual expenses of our meeting-house and this plot of ground.

Regarding the congregations at Tulpehocken, the one some years ago bought 100 acres of land and built a small church upon it (but which now is altogether too small), and, as I recollect, I have heard from them that they have a debt of about 30 pounds on land and church. The other congregation at Tulpehocken received as a gift a little piece of land consisting of four acres, and erected upon it a tolerably large, beautiful and well-built frame church. I heard when I was last with them, and for the first time held services in the church, and at the same time celebrated the Lord's Supper, that they owed as much as 60 pounds, although they did not yet have chairs or pews. Both these fine and very loyal congregations well deserve to be served and guided by a godly and faithful pastor. In the first congregation they have a faithful reader and schoolmaster, Francis Layenberger, who has been thus far a faithful watchman against the sects. I trust that, although his income is very meagre, he may yet be able to stay for a while. In the second congregation one of the elders is reader, and thus they continue their religious services in the fear of God, living in good hope that God will graciously help them.

Of Conestoga I cannot say much, since for a long time I have not conducted the services among them. For some time they accepted all they could get, and now they have nobody. There are at present three congregations. In the new city of Lancaster they had last Mr. John Barth. Rieger, but because he always had very much intercourse with all sorts of people and all sorts of sects they took an aversion to him. Toward the end of last year Count Zinzendorf attended his church, of whom he made very much, and took him to his

house. On the next Sunday his sermon (as I have heard in truth) was nothing but a glorifying and praising of the piety and the doctrines of the Moravian brethren. It also happened that he (Rieger) and Zinzendorf were present at the house of a certain man, Jacob Baurle; there the Count said he must hasten to Philadelphia, for court was now in session there, and as surely as his name was Count Zinzendorf he would see to it that four men should hang, and nothing should save them but the King's mercy. (This arose from the fact that Count Zinzendorf had made the Lutherans at Philadelphia believe that he was a Lutheran minister, whereupon they took this Count for their preacher.) Afterwards he installed one of his creatures named Pyrlaeus; then they discovered his cunning tricks, and thrust the same, with the aid of the Reformed (but I was not present), out of the meeting-house, which they had in common.

For these words * a lawyer of Philadelphia caused Jacob Bauerle to be summoned by the Court at Lancaster (I have this from the lawyer's own mouth). And now when Rieger, who was present, was also made to give testimony, he excused himself by saying "he had not heard it." (I have had this only recently from the above-mentioned Jacob Bauerle's own mouth), which, added to other grievances, induced this people to get rid of him, which they could readily do, as he was engaged by them on certain conditions. Thereupon Rieger went away from here, but his wife and children are still here. What has become of him I do not know, but it is said here that he has written to his brother from Leyden, in Holland.

The surrounding congregations, around or near Conestoga, have long ago taken up with a man, Conrad Tempelman by name (he is from Heidelberg), a tailor by trade, and have made the same their minister. I know him, for he was school teacher and reader in the Hill church when I served them at the beginning. Of the same I noticed at that time nothing wrong in his life or conduct, and since have heard of him nothing but what was praiseworthy, especially that he is very watchful against the sects, and that his congregations are very much united.

* Jacob Baurle had evidently circulated this story about Zinzendorf, and when the latter heard of it he prosecuted Baurle for slander.

Regarding the congregation at Goshenhoppen, it has also a suitable frame church upon a piece of land consisting of 50 acres, donated by some one, that all religions and sects should have the privilege of building a church thereon, and I lately learned from an old elder of theirs that the church is paid for. Two years ago four of them bought a plot. They intended to hand it over to the congregation for a parsonage if they were reimbursed for their outlay. How much it costs I do not know. This congregation up to this time has claimed the privilege accorded to them in the letter which Reiff had when he returned from his collecting tour, and purported to be written by his Reverence, Doctor Wilhelmi, of Rotterdam (whereof a copy may be found among the Pennsylvania papers*). Hence they will not submit to any ordinances. And no matter how much I may admonish them, they remain of the same mind. They had taken young Goetschi to be their pastor, but when Do. Dorsius arrived he withdrew from them, went to him, and studied a year with him, and after this year he was ordained as minister for Long Island in the month of April, 1741, by Mr. Dorsius, assisted by Do. Frelinghuysen, of Raritan, and still another (as I learned afterwards), Tennant by name, of whom it was said at that time that he was one of the Whitfielders. Meanwhile, since Goetschi was no longer with them, Do. Dorsius has several times administered the Lord's Supper to this people before his journey to Holland. As I learned on Tuesday after last Easter at Goshenhoppen from a ruling elder, it is arranged that he shall again administer it to them in next coming month of May. On this Tuesday after Easter, when I happened to come to Goshenhoppen, I found this among them: On Good Friday they had allowed the base deceiver, Jacob Lischy, to preach in their church, who at the same time baptized two children. When I represented to two elders who were together on this Tuesday after Easter the impropriety of this act in the presence of several people, in having permitted a Moravian to do such things, they answered me that they themselves had held it up to him, but he had protested with an oath and called upon God to forsake him if

* It is preserved at Amsterdam, new letters No. 10.

he were a Moravian. He claimed to be a Reformed preacher from Switzerland. Then I showed them his Moravian hymn-book, entitled "Shepherd Songs of Bethlehem, for the use of all who are poor and humble," which before this was his own pocket hymn-book, and came to my hands in a wonderful but honorable way, in which he had written his name with his own hand; when they compared the letter which he had written to them with it and saw that it was his own hand-writing, they realized his wicked conduct; the more so because when they told him that I had this little book, he had denied it was his, saying that he knew nothing of the book, that others could easily write his name in a book; he could not prevent that, and that for this reason he had long regarded me as a treacherous Boehm, of whom he had before heard in Holland, etc. Then they acted as if they were very sorry. But one among them, Michael Radner, confessed that it was his fault alone that Lischy had come into the church. Whereupon I took my departure. The next day I spoke with another ruling elder, who was not present the day before. This one said to me with a sad heart, almost with tears: "But what shall we do?" Mr. Dorsius has told us we should not think that we could get ministers from Holland. We should ourselves see to it what was to be done. The Hollanders had said: "What do the Pennsylvanians imagine themselves to be? They live in a free country, have nothing to pay to any royal court, yet want to give but 10 pounds in such a large congregation to a minister; then we cannot provide them with ministers," etc. Nevertheless I admonished them to remain steadfast in prayer, and without being discouraged to wait upon God's favor. As for me, I felt assured that if our pious Church Fathers desired to admonish us or were displeased about anything, they would not thus rudely present it, but speak of it in amicable and friendly manner becoming to servants of God. But according to my expectations the affairs of our church would take quite a different turn under the providence of God and his guidance, etc. And thus we separated.

Lastly, the congregation at Germantown. This is in a sad state, as regards loyalty to our true Reformed doctrine. Yet many years ago they built a handsome stone church (on which there is as yet quite a debt). But in spite of all our

admonitions, warnings and prayers they have constantly permitted every errorist to associate with them. For when Barth. Rieger, who, when he served Philadelphia also preached for them occasionally, had left them, they allowed John Bechtel to preach constantly to them, whom I had plainly enough described to them in my first and second letter of warning. Thus also old Samuel Guldi, who according to his own statement was minister in the three principal churches at Bern, in Switzerland (whence he was dismissed on account of his pietism and came to this country), has often preached there. Meanwhile they also consented to have a sectarian crowd gather there every Sunday afternoon, of whom one had been before an Inspirationist, another a Pietist, Separatist, and whatever other kinds might be mentioned. These then assembled in the church, selected a passage of the Bible, and then disputed about it. But they allowed no one to compare Scripture with Scripture, but were of the opinion that every question could be decided by every one's conviction. The vulgar called these people Disputants, but they called themselves The Free Assembly. Nevertheless these antics soon amounted to nothing.

After this they let Count Zinzendorf and his Moravians take possession of the church, who preached there awhile, and the turner John Bechtel was one of his worst proselyters. But since this Count Zinzendorf got into confusing quarrels and contentions with those Separatists, who came down on him too hard, he left this congregation of Germantown to his brother, John Bechtel, went away and returned to Philadelphia. Then these thoughtless people permitted themselves to be led astray by this Bechtel through his hypocritical and smooth words, since he pretended that he would in the future firmly adhere to the Reformed doctrine, and he brought it by means of his sectarian creatures so far among them that, on his promise henceforth to adhere to the Reformed doctrine and always to teach the Heidelberg Catechism in its purity in all its points, they engaged him on January 27, 1743, for a year, as their pastor, giving him a testimonial thereof in writing. But hardly a week afterwards he wanted a paper signed by the four officers of the congregation, in which he excepted the eightieth and the one hundred and fourteenth

questions. On being asked why, he replied: The eightieth question was unnecessary in this country and the one hundred and fourteenth (he said) was not true, because those who were converted no longer committed sin, and not only could keep the Commandments of God, but it was very easy for them to do so. Whereupon the largest part of the congregation opposed him all the more, but however they might try to induce him (to leave) he had their paper, and they had to get along with him that year.

During that year he meanwhile established himself firmly with his Moravians in the church. They built a gallery in it, bought an organ for 60 pounds and put it on the gallery, intending by means of these heavy expenses—since the Reformed were so far back in their payments and unable to pay—in this way to get this church under the control of the Moravians. For this purpose they also offered to furnish the money. But when the year agreed upon was up, on January 27, 1744, they obtained control of the church and got rid of Bechtel, whom they dismissed. But the costs of the alterations and the organ had to be refunded. How they were able to do this I cannot imagine.

Meanwhile if these people had a loyal disposition, upon which we could rely, and if that congregation would let itself be governed according to the Constitution, it would be of great importance to offer them assistance. But I have not yet been able to find the necessary requisites among them. For when they were now rid of Bechtel, on the next Sunday thereafter nearly all the Reformed people in the vicinity, from far and near, came together (most of the Whitemarsh people were also there) to consult in what manner the best and most suitable measures might be taken that this congregation might be brought into a good condition. At this time (according to the testimony of the elder from Whitemarsh, William De Wees) not a single member was present who did not vote for this, to call me also at Germantown as their regular pastor, under the same conditions as is mentioned in the enclosed letter C, on page 6, regarding the little Whitemarsh congregation, that both of these congregations be brought under our Church-Order and be combined. But because one ought to deal very cautiously with such people, it happened

that on February 20th last, as in passing I conversed with one named Minck at his house in Germantown about these matters, I gave him this as my resolution: That I was very glad that it had finally come so far, and that whenever they would come and place themselves under our ordinances and enter into our Christian communion, wherein already stood the Whitemarsh congregation, whose regular minister of God's Word I was, I should with all my heart and gladly serve them, and, until God would be pleased to send from elsewhere other aid, would help them, to the best of my ability, in conducting their religious services. And if they would agree to this then I would expect from the congregation, or from their elders in their name, a written certificate thereof, mentioning whatever they desired me to do. Whereupon I in return would likewise let them have my answer in my own writing. In answer to which this Minck replied, this shall be done. Which, however, they did not carry out. And it seems that the thought to be in subjection to church order, when every one is not permitted to act in everything arbitrarily and according to his own pleasure, was not agreeable to some. These then, acting on their own authority, on March 11th, allowed a vagrant to preach in their church, a locksmith by trade, living at Raritan, but who, as if he were a country apostle, travels everywhere through the land to preach; and thus they acted simply on their own authority, without their four chosen elders knowing anything about it, much less appointing it or consenting to it, which I have learned from the mouth of some of these four men, and I also ascertained their displeasure at such proceedings. Which act does not appear to be of a more encouraging nature than the previous acceptance of John Bechtel; the more so as Bechtel when preaching towards the end of his year one Sunday morning announced at the conclusion of the service that in the afternoon just this locksmith (who was present) would preach, which also took place. From which one can readily judge that this man and Bechtel are about of the same sort and played together under the same cover. Finally, before Easter, they also went and asked Do. Dorsius at Neshaminy to preach for them, and hence on Easter Sunday he preached at Germantown.

Do. Dorsius has also promised the people at New Goshenhoppen to administer the Lord's Supper there on May 6, and that on the 7th he would be at Old Goshenhoppen, situated about four miles from Skippack, where the Lutheran and the Reformed people wish to build a union church (whereby again some members will be drawn away from Skippack, for until now this district had belonged to Skippack), and on May 7th he will there lay the corner-stone. On this occasion the Lutheran preacher, Andres by name, and Do. Dorsius are each to preach a sermon. Do. Dorsius asked said Lutheran pastor to announce this from his pulpit for the benefit of his Lutheran congregation, which he did on April 8th. Afterwards I was told by some of my elders who were present that the Lutheran minister distinctly said: "Rev. Inspector Dorsius will administer the Lord's Supper on May 6 at New Goshenhoppen for the Reformed people, and on the 7th ditto, at the laying of the corner-stone of the union church at Old Goshenhoppen, he, as well as myself (the Lutheran pastor), will preach the first sermon" (which words a certain man who had heard them told me with astonishment in my house on the 16th of April).

What all these things mean,—to foster the spirit of independence in congregations which with difficulty allow themselves to be brought under church order; and to make no attempt to lead them to something more edifying and wholesome and what consequences this will cause in the future,—all this time alone will show. J. P. Boehm.

April 20, 1744.

P. S. On May 6, Do. Dorsius administered the Lord's Supper at New Goshenhoppen; several persons from Falkner Swamp communed there without saying anything.

On May 7, the corner-stone of the above-mentioned union church was to be laid; a considerable number of people were present, but the day was rainy. Do. Dorsius did not come. It was then postponed till Whit Monday, May 14, old style. Do. Dorsius again did not come. But an elder of New Goshenhoppen was appointed to represent Do. Dorsius, and thus the work was accomplished. Boehm.

July 7, 1744.

(On Sunday, July 8, Do. Dorsius was at Conestoga.)

In the name
of the
Triune God,
Amen.

COETUS ACTS

of the Reformed Ministerium of
the congregations in Pennsylvania.

Philadelphia, September, 29th,
1747.

By
Michael Schlatter, V. D. M.,
of St. Gall, Switzerland,
now the regular minister of the Reformed Church
which is being gathered for Christ in Philadelphia
and Germantown,
President pro tem. of the Coetus
under the supervision of
the Synods of South and North Holland.
(Hague 74, I. 46.)

(TUESDAY) *September 29.*

In the forenoon at 9 o'clock all the members of the Honorable and Reverend Coetus proceeded from the parsonage to the old church, where the Rev. Brother Rieger preached on the 133d Psalm in a devout and edifying manner, and to the general satisfaction of his hearers.

AFTERNOON AT 2 O'CLOCK.

THE FIRST SESSION.

This session, like all the following, was opened with fervent prayer. In accordance with the desire of the Reverend Deputies of the Synods of South and North Holland, the writer of this, Michael Schlatter, presided. Thereupon the names of the members present at the meeting were recorded, and these were the following, namely:

From Philadelphia and Germantown.—Michael Schlatter, V. D. M., and president pro tem., Daniel Bouton, John Gaul, Christopher Meng, Paul Geissel.

Falkner Swamp, Providence and Witpen Township.—John Philip Boehm, V. D. M., Frederick Reimer, Conrad Ribel and John Herpel, Michael Kleim.

Old and New Goshenhoppen, Great Swamp.—Georg Michael Weiss, V. D. M., Christian Schneider and Daniel Hister, John Huth and Philip Ried, John Huber and Nicholas Montbauer.

Schaeffer's Church and Erlentown * *Congregation in Conestoga.*—John Barth. Rieger, V. D. M., Michael Weidler, Philip Rank.

Lancaster.—Vacant.

Tulpehocken.—John Stein, Valentine Unruh.

Skippack.—Jacob Arnet, Peter Speyker.

Indian Field.—Michael Berger, Frederick Zoellner.

Springfield.—Christian Schugg.

Blue Mountains and Egypt.—Abraham Wotring, Peter Kocher.

Little Lehigh.—Henry Roth.

Saucon at Herzel's.—Anthony Lerch.

York (Jorgtown).—Caspar Spengler.

It was further resolved that our General Coetus shall be

* Erlentown stands for Earl township, in Lancaster county.

held annually on [St.] Michael's Day,* and shall be convened by the president then in office.

(Wednesday) *September 30.*

SECOND AND THIRD SESSIONS.

My journal from June, 1746, to March 1, 1747, of which a full copy was sent to Holland to the Reverend Deputies of the Reverend and Christian Synods, and to the much Esteemed Classis of Amsterdam, was read by me word for word. This journal, or record, was approved by the Coetus, its correctness acknowledged, and the following letter authorized and ordered to be sent to Holland:

(Thursday) *September 31.***

FOURTH SESSION.

Upon the written summons of his Reverence, Domine Michael Schlatter, sent from Philadelphia to us, the undersigned Ministers and Elders of the High German Reformed Churches in Pennsylvania, that we appear in Philadelphia on the 29th of September, 1747, in order to attend the aforesaid Coetus, we, the undersigned, have obediently appeared here. At this Coetus Do. Schlatter clearly and distinctly read his report to the Reverend and Christian Synods of South and North Holland, and to the Classis of Amsterdam, made under date September 22, 1746, December 15, and in the month of May, 1747, consisting of seven or eight sheets, commencing June 1, 1746, and ending with his greeting. We have understood it well, and in accordance with his Synodical instructions have read it in all the congregations, and having approved the same we do hereby attest and confirm its statements."

Done in our Coetal Assembly, held for the first time, in Philadelphia under date.

Further did Do. Schlatter make a detailed report to the Coetus of his journeys among the Reformed congregations in Pennsylvania this spring and summer, which we considered and discussed. Whereupon we requested Mr. Schlatter most amicably and fraternally to have the kindness to take also this

* St. Michael's Day is September 29th.

** September having only thirty days, this date ought to be October 1st.

trouble upon himself, besides his manifold duties, namely, to make known to the Reverend Deputies of the Christian Synods and to the Reverend Classis the acts of this our Coetus now being held, which Do. Schlatter agreed to do, but added the request that from the entire Coetus certain men might be chosen and authorized who should examine the aforesaid report, which his Reverence should at his convenience afterwards write up in proper form, in order to ascertain whether or not Mr. Schlatter had expressed the sentiment of the Rev. Coetus, which proposition having been approved of by us we have chosen the following men, namely: Mr. Daniel Bouton, of Philadelphia; Paul Geissel, of Germantown; Frederick Reimer, of Falkner Swamp; John Huth, of Goshenhoppen, who should comply with the request of Mr. Schlatter and sign this our Coetal report in the name of us all.

Signed by the following persons:

J. P. Boehm, V. D. M.,*
G. M. Weiss, V. D. M.,
John Barth. Rieger, V. D. M.,
Frederick Reimer,
John Daniel Bouton,
Paul Geissel,
John Huth,
Christian Schneider,
John Huber,
Michael Kleim,
Michael Weydler,
Philip Rank,
Peter Speyker,
Michael Berge,
Caspar Spengler,
John Stein,
Henry Roth,
Georg Ruth,
Anthony Lerch,
Abraham Wotring,
Peter Kocher.

(Thursday) *October 1st.***

FIFTH SESSION.

I made a report of what I had done in behalf of the brethren of our faith in Pennsylvania since the month of March until the present time, as follows: Several letters were read from Fred. Casimir Miller, Mr. Petersen, schoolmaster at Indian Field, and Mr. Seyfert; also a few letters of a better kind addressed to me from different consistories, from Monocacy, Conewago, Lancaster, York, Donegal, Macungie.

* Verbi Dei Minister, *i. e.*, Minister of God's Word.

** The original has September 31, but this is certainly a mistake.

Lehigh, Raritan, Cocalico, Little Lehigh, Saucon, Forks [of the Delaware], etc., all of which requested help of me and asked for the Lord's Supper. Likewise a letter was read and translated which was written to me by Do. Hoedemaker, pastor at the Hague, dated April 20, 1747, stating that the letters which I had sent to Holland by Philip Ullrich were lost, but the first sheet of the Journal was duly received in Holland, was considered satisfactory, and was taken up by the Reverend Synods and the Reverend Deputies. I have also a letter from Mr. Jacob Lischy, formerly a Herrnhuter or Moravian preacher, written to me in the month of August of this year. In this letter he requests to be received as a brother by the Rev. Coetus, that he might in the future labor among and with us as a true Reformed minister.

On May 1st I made a journey over the Susquehanna River, preached in York, and administered the Lord's Supper to 151 persons, baptized 29 children; 112 men promised 28 pounds and 200 bushels of grain.

In Conewago I administered the Lord's Supper to 80 persons, baptized 21 children, and 46 men promised 11 pounds and 60 bushels of grain.

In Monocacy I administered the Lord's Supper to 86 persons, baptized 26 children, and 49 men promised 36 pounds money and 86 bushels of grain.

In the congregation at Jeremiah Miller's, in Donegal, I preached, and there 17 men promised 8 pounds and 38 bushels of grain.

The congregation at Bastian Reyer's, where I administered the Lord's Supper to 70 persons, promised 13 pounds and about 100 bushels of grain.

Cocalico and Muddy Creek received me partly with coldness and partly with rudeness. Particularly in Muddy Creek did my instruction meet with little respect, because they were satisfied with Do. Tempelman, who still preaches to them.

Regarding the said Mr. Tempelman, he appears to be an honest, well-meaning person, and to be much liked by these three above-mentioned and some other congregations, as Quittopehilla, Swatara, Donegal, etc. Therefore it was resolved with regard to him that, since, in sincerity and to the best of his ability, he has tried to keep these congregations together,

without seeking or finding much advantage thereby, and did not set himself against our order, but was always ready to make way for an ordained minister, therefore his case shall be reported to Holland, and inquiry be made whether, after White Oaks, Cocalico and Muddy Creek have received an ordained minister, he might not be ordained, and then Swatara, where he resides, Donegal and Quittopehilla be given to him. Oley, Manatawny, Maxatawny, Macungie, Allemaengel, Lehigh, etc., are not yet ripe enough. They should be let alone until their desire for true and regular ministers becomes greater.

In Saucon, Forks, Springfield, etc., the people are well satisfied with Mr. Conrad Wierts, of Zurich, some few excepted. Poverty hurts the man much in his ministry, but because he means well and no one can speak evil of him, therefore the circumstances with regard to his person and said congregations shall be favorably reported to Holland.

(Friday) *October 2.*

SIXTH SESSION.

Regarding Mr. Jacob Lischy, it was resolved that I and Do. Rieger should travel, before winter sets in, to York, on the Catores [Codorus], to examine the affairs and condition and the feeling of the congregation there towards Mr. Lischy, and then report everything, together with his above-mentioned request, to Holland, and obtain advice whether we can or ought to accept him if he should unreservedly submit to all regulations and allow himself to be ordained anew. It is also resolved that in the letter to Holland, Monocacy and Conococheague, in Maryland, and Shenandoah, Southbranch, Potomac and Lyken Run [Licking Run], or Germantown [in Virginia], be most favorably mentioned, and to intercede for the same, that they may receive a minister for themselves, or at least some other help.

In regard to the differences at Skippack, about the money collected in New York for the church at Skippack by Do. Boehm in the year 17—, these have been settled in the following manner:

1. When the names and the offer of the Reformed people, who at present belong or desire to belong to the congregation

at Skippack, was brought in there were found 18 men who promised together 8 pounds 8 shillings for a pastor, who should also minister to them.

2. Do. Boehm, who served the church at Skippack for more than 20 years, has received little salary, and he says up to this time he has never been able to induce the congregation to make an effort to build a church with the money collected.

3. The congregation was almost entirely broken up, so that a year ago there were not five families who remained loyal to Do. Boehm.

4. Do. Boehm made the following proposition to the Coetus,* namely:

Whether he might not properly apply and expend this money collected in New York, consisting of 44 pounds, for the church and congregation, which would be erected in Witpen township.

5. The Coetus made no objection to Rev. Brother Boehm's proposition, in case the congregation at Skippack would also agree to it.

Whereupon the brethren from Skippack, as the representatives of the congregation, Messrs. Jac. Arent and Peter Speyker, agreed and settled with Do. Boehm before the whole Coetus, as follows:

That Do. Boehm be permitted to use 40 pounds of the money collected in New York for the church in Witpen township; the other 4 pounds, as well as the other collections raised in Philadelphia and in other places for Skippack, shall be delivered by Do. Boehm to the people of Skippack.

* The name "Coetus" is derived from the Latin co for cum together and the passive participle of ire to go, hence it means that which has come together or a convention. It was first applied by John a Lasco to a weekly conference of ministers, which he established in 1544 at Emden, Germany.

See H. Dalton, Johannes a Lasco, Gotha 1881, pp. 252-258.

The name came to Pennsylvania more directly from Holland. The Deputies of the Synods of North and South Holland called each of their monthly meetings a coetus. In this sense the word is used on the title page of the first Coetus-Minutes. Gradually it was transferred from the meeting to the organization itself. The name Coetus indicated, both in Holland and Pennsylvania, that the resolutions of the respective bodies were not final until approved by the Synods of Holland.

MINUTES OF THE SECOND COETUS OF THE REFORMED CHURCHES IN PENNSYLVANIA, HELD ON THE 28TH OF SEPTEMBER, 1748.

(HAGUE 74, II. 6, PP. 6-14.)

Preparatory to the meeting of Coetus a sermon was preached on Eph. vi. 23, 24 by Do. John Philip Leydich, a Reformed minister and member of this Coetus. This service took place at 10 a. m. in the new church at Philadelphia. In the afternoon at 3 o'clock the Coetus was opened by invoking the fatherly blessing of God, the president being Mr. John Philip Boehm, who was the first High-German Reformed minister in Pennsylvania, ordained in 1728,* at present pastor in Falkner Swamp, Providence and Witpen.

I.

It was resolved to decide on what day of the year, in future, the annual meeting of Coetus should be held, which should then be announced to the whole body, so that hereafter every one might know what to do. After a deliberation concerning this article it was resolved that the Coetus should always be held on the last Tuesday in September, and that the next meeting in 1749 should be held at Lancaster, in Conestoga. This was then adopted by the Reverend Coetus, and was announced to the whole reverend body. It was also decided that the annual meeting shall be opened with a sermon on this said Tuesday, in the morning at 10 o'clock.

II.

No one shall be allowed to occupy a seat in this Reverend Coetus but the orthodox and regular ministers, who are actually serving the Reformed people in Pennsylvania, together with one of the elders of their congregations, who may accompany them.

And in order to prevent all dispute and strife in this matter

* This is a mistake; it ought to be 1729.

among the consistories and congregations of the whole country it was required that each member of the consistory who appears shall lay before the Coetus a satisfactory certificate, signed by every other member of the consistory of his congregation. These certificates shall be preserved, together with the minutes of the Coetus, for all time, so that no one shall be able to complain with regard to what may be done by those who have been selected as delegates and what they, together with their ministers, may transact and resolve in the Reverend Coetus. With respect to said certificates, there have been only a few brought in this year, a matter which was overlooked this time on account of the ignorance of some of the members. However, it was resolved to allow no one hereafter to sit or vote in the Coetus, or to be heard, unless he has shown a proper certificate from the consistory to which he belongs.

III.

The president stated that a paper should be drawn up with regard to the following instruction given to the Do. Michael Schlatter by the Venerable Christian Synods of South and North Holland: "That the members of the said Reverend Coetus should sign the Heidelberg Catechism and the Canons of the National Synod of Dort of 1618 and 1619, declaring that they with heart and soul are devoted to the same and will hold to them unalterably." The Reverend Coetus considered it right and necessary to do this, and thereupon the following was submitted: "We, the undersigned ministers in actual service in the Reformed congregations in Pennsylvania, having appeared at the appointed Coetus in Philadelphia on September 28th, 1748, together with the accompanying elders from our congregations, do hereby affirm that we are devoted heart and soul to the Heidelberg Catechism and the Canons of the National Synod of Dort of 1618 and 1619, and that we shall unalterably hold to them, as we do hereby:"

[Elders:]	[Ministers:]
Frederick Reimer of Falkner Swamp.	John Philip Boehm, minister at Falkner Swamp, Providence and Witpen, Pres., p. t.
John Herpel of Providence.	
Michael Cleim of Witpen.	

John Leim [Lein] of the first congregation in Conestoga, organized May 31, 1730, where Do. Rieger preaches.

Daniel Bouton, of Philadelphia.

John Heberling, of Tulpehocken.

Nicholas Trewer, of Lancaster, the new city in Conestoga.

Michael Schlatter, V. D. M., Reformed Minister at Philadelphia and Germantown.

John Philip Leydich, Reformed minister in Pennsylvania.

Dominicus Bartholomaeus, V. D. M.

John Jacob Hochreutner, V. D. M.

Now because Do. John Bartholomew Rieger refused to do this he was requested to give his reasons in writing. He then (as secretary) himself wrote down the following:

"With regard to the desire of a Christian Synod, namely, the signing of a paper by all the members of the Coetus, that they believe with all their heart and soul what is contained in the Heidelberg Catechism and the Acts of the Synod of Dort, Anno 1618 and 1619, and hold to them unchangeably, the said Do. Rieger has heartily and sincerely declared that he felt some scruples concerning the article of the Synod of Dort treating of predestination in the sense of Calvin, and therefore submits this as a 'casum conscientiae' to the judgment of Synod."

Next in order was the consideration and deliberation by the whole Coetus of the general welfare of the Reformed churches in Pennsylvania. In order to serve this end it was suggested that the Constitution be read, if the Reverend Coetus so desires, which Constitution was drawn up at the very beginning of our Reformed worship, in the year 1725, by Do. John Philip Boehm, who was at that time elected by the Reformed members in Pennsylvania, and all the elders and members of the congregations. It was revised by the three reverend gentlemen, and at that time corresponding ministers, Gualther DuBois and Henry Boel, of New York, and Vincent Antonides, of Long Island, and then it was sent to the Reverend Classis of Amsterdam. The latter approved and permitted its use, and in the year 1728 it was adopted, and has remained in use among the first High-German Reformed congregations and several others.

The reading of this Constitution was unanimously demanded by the Coetus, and it was read. But in order not to detain at the Reverend Coetus the delegates of those congregations in which there are as yet no ministers, but who nevertheless were sent to the Coetus, and who have come a great distance to submit their affairs, therefore the deliberation of the above-mentioned Constitution, after having been read distinctly, was postponed till toward the close of the sessions.

IV.

The delegates from Egypt and Heidelberg, in Bucks county, and from Little Lehigh, have asked for a regular minister, and have received as a unanimous answer from the Coetus that if at least 50 pounds of Pennsylvania money can be raised, then Coetus will send a request to the Venerable Christian Synods to obtain a minister for them.

Further, the delegates of the contending party, unfavorable to Mr. Lischy, offered their objections to Mr. Lischy in writing. Whereupon the unanimous resolution of Coetus was that Mr. Lischy should bring his confession of faith in writing, and that it should be sent by the Coetus to the Christian Synods and Reverend Classis of Amsterdam for decision, and that until then the case of said Mr. Lischy shall be postponed. But in the meantime, through a sort of compromise for the sake of peace, Mr. Lischy, as an otherwise industrious minister, shall be allowed to work among the scattered multitude of people.

V.

The question came up whether any Reformed minister belonging to this Coetus should in future be allowed to admit from another district (where there is a regular minister belonging to this Coetus) any one to the Lord's Supper, to baptize children and officiate at marriages whenever and wherever he will, or whether every one should remain in his district and only officiate among members that are enrolled in his congregation or congregations, and belong to his district. Regarding this fifth point it was resolved by the Reverend Coetus that no minister of this Coetus shall admit any member of the Reformed congregations, whether husband, wife or single person, to the Holy Communion who formerly went to Com-

munion to another minister belonging to this Coetus, without the former minister's knowledge, and unless a certificate be shown. The same regulation shall hold for Holy Baptism as for the Holy Supper. Cases of necessity, in which one brother feels in duty bound to help the other, are excepted. The minister who is so requested shall take no fee for his labor, but shall perform it as for his brother, and therefore he shall give a baptismal certificate to those caring for the baptized child, and shall enjoin upon them to give this certificate to their regular minister, so that such a child may be registered in the regular book of baptism, in which the entry belongs, for which registration those who care for the child shall pay the usual fee to their regular minister. And with regard to the proclamation and the officiating at marriages, no minister shall take away anything from his brother's perquisites, but shall refer the parties to the place where they belong.

And if it be done for one or more important reasons (except hatred in any form, concerning which the minister ought always to ask), then it may be done on this condition, that the officiating minister shall accept the fee and send it unasked to the minister of the congregation or district to which the parties belong.

And if any minister shall act contrary to this he shall answer in the next Coetus to any complaint against him, and shall defend himself and accept the decision of Coetus as final.

This, however, does not refer to people who do not belong to any of our congregations, or who bring a license. They are at liberty to select their minister.

But if contrary to our expectation one or the other party belonging to one of our regular congregations, out of enmity should have a ceremony, as mentioned above, performed by others or by irregular persons, then they shall not be considered as members of the congregation under which they stand until they shall have given ample satisfaction to the officiating consistory of their congregation.

VI.

The Reverend Coetus then considered and declared what was to be paid as a marriage fee by members of the congre-

gations, and for the registration of a baptized child in the baptismal record, and also for a funeral sermon. It was resolved by the Reverend Coetus to ask as a marriage fee 7 shillings and 6 pence, and for a funeral sermon 5 shillings. But Holy Baptism shall be without any remuneration.

VII.

Question: Whether a man belonging to a Coetus congregation may be considered a member of the congregation and entitled to its privileges if he does not promise to contribute annually, according to his means, to the maintenance of the holy ministerial office, and does not actually contribute? It was answered in the negative.

VIII.

Another question: Whether the minutes of the Reverend Coetus should not remain in the hands of the president of each year, because he and the secretary are in duty bound to take the greatest care to send faithfully, and without delay and carelessness, the transactions of the Reverend Coetus and whatever else may be found necessary during the year to the Reverend Deputies of Synod and Reverend Classis of Amsterdam, in Holland, so that they may be informed of the transactions of the Reverend Coetus and see what may be done by them for the welfare of our Reformed Church in Pennsylvania? If this question should be answered in the affirmative, then the president must pledge himself with his own signature at the close of Coetus to deliver up the minutes, together with the affixed credentials, which are to be kept with the minutes, well preserved and without additions, before the whole Coetus at its next annual meeting, to the minister who then shall be chosen president. The question was answered in the affirmative.

IX.

The ecclesiastical ordinances [Constitution] in all their points were once more carefully considered, in accordance with the resolution of Coetus (Article 3). The following motion was then passed:

Since the Reverend Coetus acknowledges these ecclesiastical ordinances in all their parts as very carefully constructed, according to the necessities of this country, therefore Coetus

deems it advantageous to retain them as they have been used from the beginning in our Reformed churches here in Pennsylvania to the present time, so that the Church in our whole country may be governed harmoniously and in brotherly love.

However, if it should please the Reverend Christian Synods and Reverend Classis of Amsterdam, as our godly Church Fathers, to improve anything therein in order to further the future welfare of our Church, we are heartily willing as your children to accept the same with submissive and ecclesiastical respect, and to be satisfied with your favorable answer and confirmation of this matter.

X.

The Reverend Coetus may now select, according to its pleasure, the next presidents for the following two years, so that the retiring president can hand his pledges and signatures concerning the Coetus minutes, as is stated above in Article 8, to his successor before the whole Coetus.

Whereupon there were elected for the year 1749 Do. Rieger, and for 1750 Do. Weis.

The Reverend Coetus resolved that if the president of this year should take a journey or die, according to God's will,* the minutes of Coetus shall be entrusted to the minister who was the last president (if he signs the pledge), which papers the minister who holds the pledge of the deceased or absent president shall then take care of. Likewise if the same should happen to the minister holding the pledge, his successor shall try to obtain the papers.

XI.

It was resolved to print and sell the Church-Order, which was read and approved of by Coetus. Do. Boehm will give his service to this work, offering to use the surplus money for church purposes.

XII., and Finally.

The Reverend Coetus requests Do. Michael Schlatter, as Commissioner of the Reverend Synods, to faithfully write

* Rev. Mr. Boehm died, as he vaguely anticipated, within seven months after this meeting, while on a journey to Egypt, Lehigh county, on April 29, 1749.

down the nature and conditions, and likewise the needs of the congregations in Pennsylvania, and to report the same to the Reverend Christian Synods and Reverend Classis of Amsterdam. Therefore the following were authorized to certify his report in the name of the Reverend Coetus after we have left, namely:

The president, Do. Boehm.

The secretary, Do. Rieger.

Thus transacted in our Coetal meeting at Philadelphia the 28th of September, 1748, and signed in the name of all by

JOHN PHILIP BOEHM, Pres p. t.

APPENDIX.

It has been considered necessary and useful to add the following, namely:

That every Reformed minister belonging to the Reverend Coetus shall annually hand in to the Reverend Coetus, without fail, according to his duty, a report concerning the members of the congregations entrusted to him, how many have died, how many have been married, how many children of both sexes have been baptized, and how many new communicants have been admitted to the Holy Communion during the year, in addition to the former number, which shall be given.

And, moreover, a regular formula of the certificate, mentioned in the second Article of the Minutes of Coetus, shall be brought in, without fail, by the elders who appear at the Coetus, namely, as follows:

We, the undersigned elders and deacons, actually in service in the High-German Reformed congregation (or congregations) at N. N., have elected by majority of votes our brother, N., to appear at the Reverend Coetus of this year, ——, in our behalf. Whatever this our brother will present, and together with our regular pastor, Rev. Mr. ——— (in case they have a regular pastor) will transact, resolve and subscribe (except what is contrary to our Reformed Church and doctrine), shall have full value and force among us, as if each one of us had been present himself, presented it, transacted, resolved and subscribed to it.

In confirmation of all this, we set our own signatures hereunto, as we do herewith.

Done in our assembly at N. on ——— —, Anno ——.

JOHN PHILIP BOEHM, President.

MICHAEL SCHLATTER, V. D. M.

COETAL LETTER OF 1748.

(Hague 74, I. 49.)

Reverend Christian Synods of South and North Holland and Reverend Classis of Amsterdam, Godly Fathers of the Church:

To the Reverend Christian Synods and Reverend Classis of Amsterdam, your most humble and obedient servant begs leave to send the second minutes of the Coetus of our Reformed churches in Pennsylvania, held on September 28th, 1748, in accordance with the unanimous resolution of the Coetus, in its eleventh Article, in printed form.

The Reverend Christian Synods and Reverend Classis of Amsterdam will thereby see, it is hoped, that we desired nothing else but to keep our still weak but true Church in this country in the pure doctrine, to govern it in peace and harmony, so that by its extension the name of God might be glorified and the kingdom of Jesus, our dearest and perfect Saviour, be enlarged.

But as to Do. Rieger's apology in Art. III., regarding that which I consider the chief and most necessary thing, in which special caution is required in this wretched country so full of sects, we submit the same to the godly and careful judgment of the Reverend Christian Synods and Reverend Classis of Amsterdam, awaiting your kind reply and instruction.

As regards the signing of the minutes of the Rev. Coetus by his Reverence as secretary, this was impossible, as his residence is so far away from mine; he resides at Conestoga. Moreover, I thought that, as he excused himself from acknowledging and subscribing to the above-mentioned main point, he would also hesitate to sign the entire minutes in which this point is incorporated, because he would thereby contradict himself, and hence it was omitted.

In the meantime the Reverend Christian Synods and Reverend Classis of Amsterdam may regard the minutes as entirely credible and sufficient, inasmuch as all the other Rev. brethren and ministers who were present signed it with their own hands, as did also the elders whom they had with them and who are named in the minutes, not one of them having raised the least objection. I am ready to send in, on demand, the original, which is kept here.

Do. Schlatter has meanwhile gone to Lancaster, and preached there November 13th, and I for him in Philadelphia, where I stayed until the 16th, on account of the printing [of the minutes].

When Do. Schlatter came home on the 15th, he said he was commissioned to sign Do. Rieger's name as secretary, but it was too late, as the printer had completed his work.

Regarding Do. Weiss, neither he himself nor any of the elders of his

three congregations, viz., Old and New Goshenhoppen and the Great Swamp, appeared. I do not know what was the reason.

As to the case of Mr. Lischy, mentioned in Art. IV., he has reserved to himself the right to send his confession of faith to Do. Schlatter. As for my part, I have good hope that he will be in the future a faithful laborer in our true church. May God, the only searcher of hearts, give him his blessing.

The heart-rending and most deplorable case of Do. Hochreutner, our dearly beloved and esteemed brother, I shall not touch upon here, because Do. Schlatter will describe it in detail, he being better able than I to describe it, having full knowledge of it. I content myself with saying that he lost his life by an unfortunate gun-shot in Do. Schlatter's house in Philadelphia. It was assuredly a hard blow for our Reformed Church in Pennsylvania, and a still greater trial for the old and the young members of the body of Jesus in our true church. The ways of God are wonderful and always holy.

This is what I was ordered to send to the Reverend Synods and the Reverend Classis of Amsterdam. I have done it according to my duty and the best of my ability.

Imploring our omnipotent, faithful God and heavenly Father upon my knees to preserve with his grace and blessing his true church in this dangerous land against all wicked and false laborers, to support it by his omnipotence, and graciously to keep it by his providence, which is inscrutable, that it may be increased to the honor of his name. Amen.

To the same God who helps all those who trust in him and to the word of his grace, your most obedient and humble servant in Jesus Christ commends the Rev. Christian Synods and the Reverend Classis of Amsterdam, as our godly Church Fathers, your persons, families and holy service. With heart and soul I wish you blessing, life, and the eternal crown for your great toil and the Christian care and solicitude which you show for our still feeble and dependent but true Reformed Church and all its faithful servants. We commend ourselves, with our whole church and faithful fellow-servants (next to God, who is all in all), to the Reverend Christian Synods and the Reverend Classis of Amsterdam for their continued fatherly and Christian affection, care and solicitude.

Calling myself in all humility the most humble and obedient servant of the Reverend Christian Synods of South and North Holland and the Reverend Classis of Amsterdam, JOHN PHILIP BOEHM,

The first burden-bearer in all Pennsylvania, now merely pastor of the newly-organized and still small congregation of Witpen, in Philadelphia county, PRO TEM COETUS PRAESES.

WITPEN TOWNSHIP, IN PHILADELPHIA COUNTY, *November 21st, 1748.*

CONSTITUTION OF 1748.

(Hague 74, II. 6, pp. 1-5.*)

The following are our church ordinances, heretofore drawn up, now improved, with obedient submission to the Very Reverend Classis of Amsterdam, namely:

1. That the consistories which are now in service in the three congregations at Falkner Swamp, Skippack and Whitemarsh shall be recognized and remain in office for their appointed term, when all the members of the congregation (as has been done heretofore), together with the minister and consistories, shall elect new members of the consistory.

But, at the same meeting, all members of the congregations shall transfer, each to his own consistory, all power and right hereafter from year to year to elect officers by a majority vote of the consistories themselves, because with the growth and spread of the congregations it is not feasible to bring together all the members just for this purpose.

The persons elected to the consistory shall be announced, each in his own congregation, three Sundays, to ascertain whether any one has any lawful objection to offer, and if not they shall, after the third announcement, be installed in office.

And should it happen, which we do not expect of any one, that one or more of the members of the consistory should give offence by his conduct in any way whatsoever, or seek to create strife and division in the congregation, he shall be promptly admonished by the remaining members of the consistory to discontinue such conduct, and should any one not heed the admonition he shall then be removed from office and another member from among the number last in service shall be elected by the minister and remaining members of the consistory and be regularly installed; then he shall serve as if he had been continuously in office.

2. Should one who has retired from the office of elder or deacon be free two years he may thereafter be re-elected, or even sooner, should this be considered necessary by the consistory then in office.

3. The elders, deacons and members of the three above-mentioned congregations have recognized Do. John Philip Boehm as their regular minister, and desire that with the grace of God he may yet long continue in faithful service, according to the doctrine of the Reformed churches, as he has done hitherto.

N. B. Here it is to be observed that instead of the name of John Philip Boehm, who was the first minister of these three Reformed con-

* A MS. copy of this Constitution made by Boehm himself and dated March 18, 1744, is still in existence at The Hague, 74, I. 34. It agrees verbatim with the one here printed.

gregations in Pennsylvania, the name of the minister actually in these congregations shall be clearly announced.

4. The minister, elders and deacons, and the entire congregation, shall observe, both on the Lord's day and on other days, the time when and the place where divine service is appointed; yet they may change the same at pleasure.

5. The Sacrament of Baptism shall at all times be administered without a fee after divine service. Besides the parents, witnesses shall be present at the baptism, and this well-established custom shall not be lightly changed. As witnesses at the baptism shall be chosen persons who have confessed the pure doctrine of the Gospel, and whose lives are blameless.

6. The Holy Supper shall be administered twice a year in every congregation in which divine worship is maintained. No one shall be admitted thereto unless upon confession before the consistory and evidence of a godly life, or proper testimonials from another Reformed congregation, in accordance with the Church-Order of the Synod of Dort of 1618 and 1619.

All the members shall always appear at the preparatory sermon, and after the service shall come forward. In case they become careless in this matter they shall be spoken to by the consistory as may be found necessary.

The older members shall faithfully instruct the young in Reformed worship, and shall see to it that they give faithful attention to the hearing of the Word of God, both in preaching and in catechetical instruction, so that the youth may also be admitted to the Holy Communion.

All the members may commune in each of the three congregations, and to this there shall be no lawful objection so long as they have the same minister.

7. The bread and the wine for the Holy Communion shall always be bought and provided by the deacons out of the alms that have been collected, and afterward they shall give a faithful account of the same.

8. To meet this and other necessities of the church the alms shall always be gathered by the deacons while the congregation leaves the church, or otherwise, as the consistory may direct.

9. The members of the consistory, whether they be elders or deacons, to whom is entrusted the church treasury or other property, shall annually render before the consistory an exact account of their stewardship. For this purpose they shall keep a faithful record of all receipts and expenditures, and when found correct the accounts shall be signed by the minister and an elder in behalf of all as approved.

10. Should a member of the congregation, male or female, fall into any sin, he shall be placed under the supervision of the consistory until he promise and give evidence of amendment of life.

11. It shall be the office and duty of the minister to preach the pure doctrine of the Reformed Church according to the Word of God, and to administer the holy seals of the Covenant at their appointed time and place; always to adhere to the confession of faith of the Reformed churches and to the Heidelberg Catechism; to explain the same regularly

and consecutively; to hold catechetical instruction, etc. He shall give special attention to church discipline and correct practice, together with those who have the oversight of the congregation.

He shall not omit to hold divine service at the appointed times and places without reasons of the greatest importance.

He shall also pray in the public congregation for our beloved King, the King of Great Britain, and for the Government of this country.

12. At least once every half year the consistory shall hold a meeting, but the minister shall enter in a book all church matters.

13. Should it happen that he be inclined to remove, either being called elsewhere or for other weighty reasons, he shall give notice as soon as possible to the congregations, so that they may not be left embarrassed, but may in time secure another suitable man.

And, further, in all other things the minister shall conduct himself as a faithful servant of Christ, the Great Shepherd of the sheep.

The minister, together with the elders and deacons, shall exercise careful oversight over the congregation; they shall attend to the time and place appointed to hold consistory meetings, and shall not absent themselves without weighty reasons.

They shall faithfully administer, according to their best ability, everything embraced in this discipline, each according to his office, and if any one knows of any scandal concerning another, be that one an officer or any other member, he shall feel conscientiously bound to make known the same, not from envy or hatred, but to prevent all offense.

The accused party shall not be allowed to ask for the name of his accuser, nor shall he stubbornly deny the sin charged against him nor obstinately persist in the same. Those who thus act shall not be regarded as members of the congregation until they promise and show amendment of life.

And in case any one has anything to say against the doctrine or the life of the minister, or of any other member of the consistory, or against any member, he shall abstain from all disgraceful and slanderous language, and shall not avenge himself, but shall make known the matter to the consistory and leave it in its hands.

The same shall then be bound hereby to use all diligence to prevent scandal as much as possible.

15. The ruling elders and deacons of the congregation shall at all times faithfully see to it that in the most friendly way it be brought to the attention of every member of the congregation, and every one else who shows a disposition to manifest his love in this way, to make a free-will offering to the minister's salary, and such contributions shall be received by the consistory through a person appointed for the purpose at the time most convenient to make the payment, and shall then be paid by this person at the appointed time to the minister on his fixed salary.

16. This Church-Order, which was sent by us with obedient submission to the Very Reverend Classis of Amsterdam in the month of July, 1728, and which was approved by this very reverend assembly, is hereby enlarged and established. So also what was added by the very reverend

ministers, Dos. Gualther Du Bois and Henry Boel, of New York, and Vincent Antonides, of Long Island, appointed for this purpose by the Very Reverend Classis of Amsterdam, and concurred in by the three delegated elders of the three congregations at Falkner Swamp, Skippack and Whitemarsh under the date of November 18, 1729, shall be kept inviolate according to our best ability, in order that we may hold steadfastly to the Heidelberg Catechism, all the formulas of unity and the Synod of Dort, and neither we nor our descendants shall be permitted to add anything thereto, to take anything therefrom, or to act contrary thereto, nor to receive or to acknowledge any one as their regular minister before such a one, as well as everything else, be submitted by the consistory of the congregations to the Very Reverend Classis of Amsterdam or to their delegates and approved by the same, and at all times the answer received shall be final.

The preceding Church-Order of our three congregations mentioned above shall be read publicly each year to the whole congregation at the time of the installation of new elders and deacons, and that they may adhere to it more firmly the new elders and deacons, before they are installed, shall each year subscribe to it in their own hand-writing, and shall then be properly installed in office in the presence of the congregation. As we hereby do. N. N.

EXTRACTS REFERRING TO THE COETUS HELD IN PHILADELPHIA, OCTOBER 20-24, 1749.*

FIRST EXTRACT FROM SCHLATTER'S "WAHRHAFTE ERZEHLUNG," FRANKFURT, 1752, PP. 63 AND 64.**

As our annual Coetus was to be held this year in Lancaster, I went thither on the 25th of the harvest month [September]. After the Reverend Assembly had been opened on the 27th with a well arranged and edifying sermon by Do. Leydich, the Reverend Brotherhood learned with much joy that Mr. Steiner, sent hither by the Reverend Deputies of the Synod as minister, had arrived in good health, on the 25th, in Philadelphia. We resolved, for this reason, for the present to discontinue our deliberations, because we did not know what kind of orders his Reverence had brought from Holland. We, however, appointed our next meeting to be held on the 20th of the wine month [October] in my house in Philadelphia.

On the 20th of the wine month [October] Do. Rieger opened our assembly, again convened, with an excellent, instructive sermon. Do. Bartholomaeus sent word by the elders of his congregation, that, on account of indisposition, he could not be present, and asked therefore to be excused by this assembly. Also Do. Steiner, at this time, was confined to bed by sickness, but through an elder of my congregation here, transmitted his papers and testimonials. This Synod consisted of five ministers, besides the two Dutch students mentioned above, and sixteen elders, all of whom were provided with proper credentials or testimonials. This meeting ended on the 24th with hearty thanksgiving to God for the brotherly love and unity of sentiment which had prevailed in it, and each one returned well pleased to his field of labor. That which was brought before this Synod and was acted upon may be more fully seen in the minutes.

* The minutes of 1749, 1750 and 1751 are lost. In their place some extracts are offered, taken from various sources.

** Compare also the edition of the Rev. Dr. H. Harbaugh, Philadelphia, 1857, pp. 191, f. .

(SECOND EXTRACT.)

RESOLUTION AUTHORIZING DO. SCHLATTER TO WRITE AND SEND THE MINUTES.

(Hague 74, I. 54.)

Reverend, Well Learned, Godly and Much Esteemed Sirs, Deputies of the Reverend and Christian Synods of South and North Holland:

We herewith request the Reverend Sir and Beloved Fellow-brother, Domine Schlatter, pastor in Philadelphia and Germantown, that his Reverence may be pleased to have the kindness also to take this trouble, besides his other duties, to record faithfully the Minutes of our Rev. Coetus, together with all that concerns the congregations of our brethren in the faith, including their condition and whatever may serve for their upbuilding, improvement and welfare. He is to transmit the same to the Reverend Deputies of the Christian Synods for their Christian deliberation, after the signature of our president, Do. Rieger, or of his Reverence Do. J. Conrad Steiner has been duly affixed.

Done in our Coetal Assembly, October 23, 1749, and attested by our own signatures.

John Bartholomew Rieger, Pres. pro tem.
George Michael Weiss, Sec. p. t.
John Philip Leydich, V. D. M.

(THIRD EXTRACT.)

DECISION OF THE COETUS, IN FAVOR OF DO. M. SCHLATTER, AGAINST THE OLD CONSISTORY IN PHILADELPHIA.

(Hague 74, II. 10.)

The resolution of the Rev. Coetus concerning the articles of complaint against Do. Schlatter, which articles the elders, against their promise, took away, so that Do. Schlatter neither through verbal nor written representations could obtain possession of them before the 20th of Februray, 1749-50.

Philadelphia, *October 22, 1749.*

Resolved, That the following resolution, unanimously and deliberately taken by the Reverend Coetus, concerning the quarrels and dissensions existing between Do. Schlatter on the one hand and the elders of this congregation on the other hand, shall be read to the Christian congregation [in Philadelphia].

It reads verbatim as follows:

The aforesaid Coetus having been legally constituted by the Rev. Synods of South and North Holland, and by the Rev. Classis of Amsterdam, the congregations in these regions must submit to the same with dutiful reverence. In the presence of God and in the fear of the Lord we have carefully looked into and weighed every misunderstanding, and particularly every complaint laid by the elders to the charge of Do. Schlatter, who, for the sake of peace and love, has come to the conclusion to leave everything, without any exception or reserve, to the decision of the Rev. Coetus, and to be satisfied therewith.

Now it appears that these complaints and charges in their nature include nothing that is material, much less anything that could show the aforesaid Domine * Schlatter unworthy to continue in his office, or compel us to depose him therefrom; on the contrary, since the Rev. Coetus

* Domine is the usual Dutch term for ministers. We use the abbreviation Do. for the singular and Dos. for the plural.

finds that these complaints are mixed with much secret bitterness, spite and envy, they indeed deserve special censure. But in order that the Rev. Coetus may indicate how much they have at heart the great law of love proclaimed by our common and glorified Master, Jesus Christ, it is the desire of the Rev. Coetus that all the differences and their consequences, both on the part of Do. Schlatter and on the part of the worthy elders, may be laid aside and buried in eternal oblivion. And that as a result Do. Schlatter be again accepted with affection, as before, so that the evil results which might proceed from a contrary course of action, not only in this but in all the other congregations of this our land, may be avoided, the glory of God and of our Lord and Saviour Jesus Christ may be preserved, and the salvation of immortal souls may be promoted.

But if, on the contrary, this our fraternal counsel, well considered and taken in the fear of the Lord, should not be approved or accepted by the elders, then the Rev. Coetus, according to the rule of God's Word, and the principles of our Reformed religion conforming to God's Word, cannot recognize them as true and sincere members of the church. And we will be compelled to regard them, in accordance with the command of the Lord Jesus, as disturbers of the peace of God, who are threatened with the wrath and rejection of God, which will rest upon them by reason of the evil that they bring upon themselves, their own souls and the souls of others, until they sincerely recognize and acknowledge their wrong, and repent and pray God for grace and pardon, who has promised in his Word that all that the church shall bind in the name of Jesus upon earth shall be bound in heaven, and what on earth she shall loose shall be loosed in heaven.

May the Great Shepherd of the sheep, Jesus Christ, grant that this church and other churches may not be divided and ruined by offences that may arise, and may he so join the hearts of the pastors to the hearers and those of the hearers to their pastors, that all schism and offences may be prevented, peace and unity be preserved, and the kingdom of Christ thereby be promoted and increased.

To which the entire Coetus, in the name of the Triune

God, saith Amen, and in confirmation of the same subscribe their signatures.

John Bartholomew Rieger, Pres. pro tem.
George Michael Weiss, Sec. p. t.
John Philip Leydich, V. D. M.
John Conrad Steiner, V. D. M.

Philadelphia, October 21, 1749.

Publicly read in the church in the presence of a large congregation.

(FOURTH EXTRACT.)

RESOLUTION WITH REGARD TO REV. MR. STEINER AND THE LANCASTER CONGREGATION.

(Hague 74, I. 51 (22), also Harbaugh MSS., No. 13.)

4. The congregation of Lancaster made known its request and petition to the Coetus, intimating its desire to have our esteemed fellow-brother, Conrad Steiner, for its regular minister. After mature deliberation it was deemed necessary, since his Reverence, Mr. Conrad Steiner, was very sick and unable to attend the Coetus, to delegate two of our brethren to ask him for his opinion in this case, and whether he had sufficient confidence in the Coetus to be satisfied with what Coetus might decide in regard to his welfare. In order to accomplish this, Do. Weiss and Do. Ph. Leydich went immediately to him in the afternoon and acquainted him with the sentiment of the Rev. Coetus. His Reverence was heartily pleased with it, and in a Christian and brotherly way affirmed and immediately expressed his willingness to be satisfied with and to approve of everything which the Rev. Coetus might resolve with regard to him.

Whereupon, after mature deliberation and for good reasons, it was resolved that it would be much more convenient and useful for his Reverence and his family if he were to serve, together with Lancaster, the vacant and forsaken congregations in Muddy Creek, Earltown and Weisseichenland (White Oaks), and this all the more since Lancaster could be served from time to time by Do. Rieger, p. t. president of the Coetus, who lives at Lancaster. The latter has made the cordial offer to the congregation that if they could and

would forget and forgive the old things which have happened here and there, he would be willing and inclined to work among them with the talents entrusted to him by God. and this all the more since he considered himself in duty bound before God to serve our Church with all his powers, so that on the judgment day he might appear before his Lord and Master Jesus Christ not empty and bare, but full of joy.

Since Do. Steiner has made known that for some reasons he would rather live in the country than in the city, the Rev. Coetus has resolved, because there is a comfortable parsonage at Muddy Creek, which is eighteen English miles from Lancaster, and the aforesaid congregations are not far from it, to assign this as his dwelling house, so that he may preach one Sunday at Muddy Creek, the next at Earltown, the third at White Oaks, and the fourth at Lancaster.

The worthy elders of the congregation in Lancaster, Paul Weitzel and Caspar Schaffner, did not accept the above resolution of the Rev. Coetus, but most strenuously protested against it, maintaining that they once for all would adhere, according to the wish of the whole congregation, to the call given to Do. Steiner by Do. Schlatter, and to the lengthy letter sent to them by the aforesaid Do. Schlatter.

By order of the Rev. Coetus and in its name this is hereby attested and affirmed in behalf of said deputies (elders).

GEORGE MICHAEL WEISS, Sec. p. t.

Philadelphia, October 23, 1749.

(FIFTH EXTRACT.)

RESOLUTION OF COETUS WITH REGARD TO THE REIFF ACCOUNTS, EXONERATING REV. MR. SCHLATTER.

(SAUR'S PAPER, Nov. 16, 1749, ALSO DEC. 1, 1749.)

"Since, for some time past, I have been very much annoyed by painful and unproven charges in regard to the money which, some eighteen years ago, was sent, through Mr. Jacob Reiff, by the Synods of South and North Holland, for the benefit of the Reformed people in Pennsylvania, I have thought it necessary, in order to establish my innocence and contradict such slanders, to publish the present extract in

the public papers. It is an extract taken from a testimonial which my reverend and beloved brethren in the ministry gave me at their last meeting after they had investigated this matter, and it runs as follows:

"After previous careful examination of the matter, and agreeably to the witness of our conscience, we give to our brother, Do. Schlatter, this testimonial, that publicly and to all men may be known as follows:

"Mr. Schlatter, pastor in Philadelphia and Germantown, in the matter of the money collected in Holland by Jacob Reiff, by receiving 100 Spanish pistoles,* has done nothing else than his duty, and has acted in accordance with the express instructions sent over to him during the past year by letter from the Reverend Synod of South Holland in regard to this money, which instructions he has conscientiously and faithfully followed, even though, previous to the reception of these orders from Holland, out of love to his congregation, Mr. Schlatter had already given to the respected elders of his congregation nearly one-half of it, which action, however, he hopes to vindicate before the proper authorities. This we have seen clearly and distinctly from the account willingly submitted to us. In testimony whereof this has been signed and confirmed by the signature of our own names.

"John Barth. Rieger, Pres. p. t.
"George Michael Weiss, Sec. p. t.
"John Philip Leydich, in Falkner Swamp.
"Michael Schlatter, Pastor in Philadelphia."

Philadelphia, October 24th, 1749.**

* A Spanish pistole is according to the Standard Dictionary $3.92.

** The following references to the Minutes of 1749 are found in Rupp's History of Berks and Lebanon Counties. Are these minutes still in existence? P. 444.

"Messrs. Conrad Tempelman, at Swatara, and J. G. Wirtz, of Sacony, were on probation, as appears from the minutes of the Coetus held at Lancaster, October 20th, 1749.
P. 448.

It appears that besides at the Tulpehocken church there was none ministering in spiritual things within the present limits of Lebanon county prior to 1748 except Mr. Conrad Tempelman, who it seems from the minutes held at Lancaster, October, 1749, had, though he was not regularly ordained, preached at Swatara."

EXTRACTS FROM SCHLATTER'S "WAHRHAFTE ERZEHLUNG," FRANKFURT, 1752, REFERRING TO THE COETUS MEETINGS OF 1750.

p. 66. On the 16th [of November] our Christian Synod was opened [in Philadelphia] in the usual way. I am prepared to make a statement to the Christian Synods, as far as it is necessary, of what was transacted in this assembly.

On the 13th of the Christmas month [December] a special Synod was held in Philadelphia, in which it was unanimously resolved, that inasmuch as many of our letters which we had sent over had been lost, and we were being embarrassed more and more, I should be sent over to lay before the Christian Synods oral and written reports concerning the condition of the Pennsylvania churches, and humbly and impressively implore effectual help and support. Three of our ministerial brethren engaged each to take his turn in attending to my duties in Philadelphia, during my absence, to the best of their ability, without respect to the trouble of travelling so great a distance.*

LETTER OF COETUS TO THE CONGREGATION IN LANCASTER, DECEMBER 13, 1750.

(HARBAUGH MSS., No. 16.)

TO THE CHRISTIAN AND REFORMED CONGREGATION AND THEIR WORTHY DEACONS AND ELDERS IN LANCASTER:

Much Esteemed Members and Elders of the Honorable Congregation in Lancaster:

The sad circumstances of the congregations in Philadelphia and in other places in Pennsylvania have compelled us, as ministers being subordinate to church order and determined to uphold the same, to hold again a meeting or Coetal assembly in Philadelphia at the time specified below. This meeting was held for the purpose of finding ways and means how this confusion could be checked. We discovered no more useful means than to commission his Reverence, Do. Schlatter, to travel to Holland as soon as possible in order to make the necessary representations to the Rev. Synods, as our dear Church Fathers, and to find out whether we can obtain help and counsel from them with regard to the confused condition in this country. We doubt not that with God's assistance we shall secure this help.

We, the assembled ministers, make known to the worthy consistory and members of your congregation this resolution of our Coetus to the

* See also the edition of the Rev. Dr. Henry Harbaugh, in his Life of Rev. M. Schlatter, Philadelphia, 1857, p. 195 f.

end that, if you wish to share in the benefits of this journey, you will obligate yourselves to dismiss your present pastor, Mr. Fock,* as soon as the term of his engagement, being one year, comes to an end, he having been admitted to the service of the ministry only for the time being, and being everywhere in evil repute because of his conduct. As a proof that you accept this our salutary demand, you will immediately send a call to his Reverence, Do. Schlatter, that you may be taken care of. Meanwhile the brethren, Dos. Leydich, Weiss and Lischy, have been commissioned by our Coetal assembly, after the dismissal of Mr. Fock, to conduct church services among you whenever they can find an opportunity of getting away from their congregations. It will be your duty to send them the necessary invitations in advance.

We trust that you will willingly accept this our request. Imploring all true peace and blessing upon you we remain, honored congregation and consistory, your devoted brethren in Christ,

JOHN PHILIP LEYDICH, V. D. M., Sec.
MICHAEL SCHLATTER, V. D. M., Philadelphia.
JACOB LISCHY, Reformed Pastor across the Susquehanna.

Done in our Coetal assembly, Philadelphia, December 13, 1750.

* The spelling of this name varies. He himself writes Vock in a postscript to a letter of Schlatter, addressed to the Lancaster congregation, dated January 18, 1750, see Harbaugh MSS. No. 14.

EXTRACTS REFERRING TO THE COETUS HELD ON SEPTEMBER 12, 1751.

(Acts of Syn. Deputies, Vol. X., p. 592.)

Art. III.

There was handed to the Deputies by Do. Kulenkamp a High German letter, written by Do. Leidig and Lischy, dated September 26, 1751, in answer to the letter of the Rev. Classis of Amsterdam, dated June 22, 1751.

In this letter they report:

(1) That Do. Steiner tries to increase the number of his adherents in Philadelphia from the new arrivals, and uses for this purpose as his assistant a student from Hanau [Germany]. That he had also induced Dos. Rieger and Weiss to give up their preaching for Do. Schlatter, under the pretense that each one had to care for his own congregations, and that no help could be expected from Holland. For this reason they were not present at the Coetus, held on September 12th, although they had been notified that a letter had arrived from Holland, being unwilling, (as they said) to be under the Holland yoke.

(2) That Do. Bartholomaeus, as impos mentis [weak minded] was being treated in the hospital.

(3) That the great lack of ministers could not be overcome but by Do. Schlatter bringing over some.

(4) That no peace could be expected in Philadelphia, unless they would call a neutral man, because the union of Steiner's and Schlatter's parties would be necessary to raise the minister's salary.

MINUTES OF SPECIAL COETUS HELD IN PHILADELPHIA, AUGUST 10-13, 1752.

(Hague 74, II. 22.)

Philadelphia, *August 13th, 1752.*

Very Reverend, Very and Well Learned Sirs, Deputies of Both Synods, etc.—Dear Fathers and Benefactors:

After setting sail under God's gracious assistance on Pentecost, being May 17, 1752 (old style), from New Castle, we fortunately ran into New York in good health on Tuesday, August 8th (new style), and the Sunday thereafter, by the goodness of God, we reached Philadelphia, where I lodged my brethren and fellow-ministers, partly at my house, partly with my relatives. But Do. J. Casper Rubel, even as on the journey he was self-willed, chose likewise here so to act without any change, and took lodgings at an inn, where he found an opportunity to meet those who do not wish to subject themselves to the orders of the Very Reverend and Christian Synods. When I came to the city I found Do. Weiss there, who in his turn, to my great satisfaction, took charge of the preaching service in my church.

Regarding the Rev. Brethren, Leydich and Lischy, they had continued preaching here, under much inconvenience and even reproach from the wicked and stubborn people, nevertheless they had faithfully done their duty without missing a single service.

Do. Steiner had a quarrel with his adherents in Philadelphia more than six months before, and since that time has not preached here, but resides in Germantown, where, as is reported, he has agreed to preach and conduct school for three years; however, on hearing of my arrival on the 14th last, he preached here again in his house or church.

In my absence, and upon learning of the coming of more ministers, Do. Steiner's party sought to influence my party, and persuaded ten or twelve of them to unite with them to reject me after my arrival, the more since before my departure from Philadelphia I always said that in case the congre-

gation had no love for me or confidence in me I would never press myself upon it. Hence I asked permission of your Reverences to remain with the congregation or to leave it. Thus these few, without carefully consulting about this with the congregation, and against the intention and will of the same, have entered into an agreement against me, and have resolved to chose one of the new ministers, etc.

Immediately upon my arrival in Philadelphia the Rev. Brethren, Leydich and Lischy, requested permission to come here. This was very gladly granted without loss of time, because Do. Weiss remained in town. Thereafter, on Monday, the 10th, we began the first joint deliberations with the most complete love and unity, and continued till to-day. First I communicated to the aforesaid three brethren the Synodical orders and instructions, and other letters. Furthermore I respectfully requested them to give me some information of the present condition of the several congregations. Having learned this, I gave them my ideas with regard to the placing of the six ministers, namely: Do. Otterbein at Lancaster, Do. Stoy at Cocalico, Do. Waldschmidt at Philadelphia, besides myself, Do. Rubel at Tulpehocken, Do. Wissler at Egypt, Heidelberg, etc., and Do. Frankenfeld at Monocacy. This not only met with the approval of the Brethren, but was also afterwards agreed to by the new ministers, without a word of opposition, with much gladness, excepting Do. Rubel. He, after coming to the city, had deliberately taken the pains, in a way that was condemned by all the brethren, to make himself great and acceptable to the congregation, and to make me despised and hated by the same. Thus against every admonition of our Coetus, in disregard of all ministers and friends, he allowed himself to be called as their minister, in the most malevolent manner and in spite of us all. However, he has been accepted by but a portion of the congregation. What will be the result of this time alone will show. We are all of the opinion that God has permitted this in order to secure a blessed result for our remaining congregations which love order, etc. MICH. SCHLATTER.

This is what we would briefly and in haste report to your Reverences, as we intend to-day to leave this city and, God being with us, go to our congregations, having resolved to hold

our annual Coetus on October 25th in Lancaster, and not with the perverse people of this place. Then we shall transmit an exact account, and under God's blessing, as we do now, communicate a dutiful and unanimous report.

George Michael Weiss, V. D. M.,	Michael Schlatter,
John Philip Leydich,	H. W. Stoy,
Jacob Lischy,	P. W. Otterbein,
John Waldschmidt,	J. J. Wissler,

Theodore Franckenfeld.

MINUTES OF COETUS HELD IN LANCASTER, OCTOBER 18-24, 1752.

(Hague 74, I. 74.)

Preliminaries

of the Reformed Coetus in Pennsylvania of October 18, 1752, drawn up to our advantage and best interest.

On Wednesday afternoon, the 18th, all the following-named ministers assembled in harmony in the school house at Lancaster to take counsel together and choose officers of the Coetus. But before doing anything else the following articles were subscribed by us all, so that we might labor in proper unity and confidence:

We, Reformed ministers of God's Word, of the American congregations in Pennsylvania, Maryland, etc., have resolved voluntarily with all our heart, and bound each other mutually by our subscription to the following articles:

1. To maintain, with God's help, our religion in all its order on the foundation of the Synod of Dort held in the years 1618 and 1619.

2. To be subordinate to the Reverend Christian Synods of Holland in all gratitude, and on occasion to submit ourselves to their fatherly counsel and Christian advice.

3. As regards our persons, office and congregations, we will allow ourselves to be guided in all circumstances which may arise, by the counsel, advice and judgment of our Coetus, and submit ourselves thereunto in pursuance of the commands of the Rev. Synods.

4. We pledge ourselves not only to promote the prosperity and well-being of the Reformed congregations in this country

in general and in particular, but also each undersigned brother pledges himself to promote the other's bodily and spiritual welfare, honor and esteem as if it were his own, fraternally, faithfully, conscientiously and with all earnestness, in order to induce, by the example of our unity and heartfelt love, those who look up to us to imitate us and to lead a God-pleasing life.

To observe all this faithfully each one pledges himself in the fear of the Lord with all his heart.

Lancaster October 18, 1752.

G. M. Weiss, of Goshenhoppen,
J. B. Rieger, of Schaeffer's church
M. Schlatter,
J. P. Leydich, of Falkner Swamp,
J. Lischy, of York.
J. Waldschmidt, of Cocalico,
H. W. Stoy, of Tulpehocken,
P. W. Otterbein, of Lancaster,
John Jacob Wissler, of Egypt,
Theo. Frankenfeld, of Monocacy,
Jonathan Du Bois, of Northampton,
Conrad Tempelmann, of Swatara.

N. B. The last two signed on the 21st, after they were ordained.

After this Do. Weiss, as the oldest minister, inquired of all the brethren, one after the other, who at this present session of Coetus should be appointed as president, assessor and secretary. As a result Do. Schlatter was unanimously elected president. Do. Weiss was thereupon chosen assessor, and Do. Leydich secretary.

The first two accepted their offices readily, but Do. Leydich desired to be excused, asserting that it was impossible for him to sit so long, whereupon the secretaryship was offered to Do. Stoy, who accepted it with the general consent of the brethren.

Up to this time affairs went well, but Do. Rubel, who, much against our will and permission, heedless of all brotherly admonition, entered into the school house by force, made an uproar, declaring with great temper and insolence that Do. Schlatter was not and must not be president, since

he had no congregation and was not looked upon as a regular minister.

This Mr. Rubel, in Philadelphia and elsewhere, has acted hitherto contrary to the godly intentions and instructions of the Christian Synods, contrary to our Coetal regulations, and contrary to the welfare of our churches, and also here did all in his power, with two men brought from Philadelphia, to disturb us in our deliberations, undertaken in the fear of the Lord, and if possible to scatter our Coetal Assembly. He almost succeeded in his pernicious attempt, after one or two elders sided with him, and especially caused Do. Leydich so much trouble that his Reverence, to avoid great confusion in his congregation, was compelled to leave our Coetus, and thus for the time being, to prefer the quietness of his congregation to the well-being of our Coetus. This example Do. Weiss was compelled to follow against his will, by reason of the causes just mentioned, namely, the obstinacy of an elder. Upon Do. Wissler this affair had so much influence, although without any grounds, unless it were out of friendship and sympathy with Do. Rubel, that he also left the Coetus, without bidding his host good-bye.

In spite of all this the other brethren remained, bound together in love, and on Thursday, October 19th, at the appointed time, our Coetus was opened by the Rev. President with a sermon on Haggai i. 14. Thus we continued on the following days in peace and contentment, not without God's assistance, to our mutual encouragement. We finally closed on Tuesday, October 24, with a thanksgiving sermon by Do. Waldschmidt, on Heb. xii. 14, after everything had been faithfully recorded which had been investigated by us, decided upon and resolved to the best interests of the congregations.

FIRST SESSION.

THURSDAY AFTERNOON (*Sept. 19*).

1. This session, as the following sessions, was opened and closed with humble and fervent prayer by the Rev. President.

2. The Rev. President made known to the assembly, consisting of nearly forty persons, the instructions and letters of the Rev. Christian Synods of South and North Holland and of

the Rev. Deputies thereof, handed to him for our Coetus. He also read at the same time the minutes of the Synod of South Holland of 1751, regarding Pennsylvania, and also some private letters from the Rev. Deputy Hoedemaker.

Further, the Rev. President made mention, with great emphasis and a thankful heart, of the peculiar care, godly efforts and exceptional benevolence of the Rev. Christian Synods of South and North Holland, of the Christian Synods of other provinces, as also of the reverend and generous Classis and Consistory of Amsterdam, with which the very reverend bodies had combinedly favored Pennsylvania and, particularly, the six newly arrived ministers and himself, in a fatherly, noble and cordial manner. He added that the benefactors mentioned above intended henceforth to take unreservedly to heart the welfare of our congregations, and even to interest the Corpus Evangelicum in Switzerland and the liberally-inclined people in Great Britain in the same object, provided the Pennsylvania brethren would not, by improper conduct, stand in their own light (*i. e.*, obstruct these measures), but with thankfulness and a godly conduct show a united and Christian spirit.

All these and many other elucidations and remarks were read aloud and made known, not only to us ministers, but also to more than thirty persons, elders for the most part, and also some other well-meaning church members, to their great encouragement, satisfaction, and gratitude to God.

3. The Rev. President reported that there had been sent to him on the part of the Synods of South and North Holland 300 unbound octavo Bibles, for which his Reverence had to pay as freight to Messrs. Shoemaker & Son, from Herborn to Rotterdam 14 pounds, and from Rotterdam to Philadelphia 3 pounds and some shillings, thus nearly 18 pounds in our country's money.

4. His Reverence also reported that 500 folio Bibles, printed in Basle in 1747, had been given by the Rev. Classis of Amsterdam to be considered as a present for those seeking their salvation, and had been received free of freight expenses, since neither Mr. Stedman, in Rotterdam, nor Capt. Coatam claimed the least payment for the same. His Reverence had expended but a half guinea as a present to the ship's

crew, and but twenty shillings more to bring to his home the eight large boxes in which the Bibles were packed, so that his Reverence has expended for the 800 Bibles 19 pounds, 15 shillings and 6 pence, regarding which the Coetus was pleased to take the following action:

a. That in the first place upon every pulpit, in which regular ministers officiate, a large Bible be placed as a gift.

b. Since there are many well-to-do people who gladly will and can pay for a Bible, it was resolved, so that the Rev. Classis of Amsterdam need not be further burdened, to meet the aforesaid expenses in the following manner: That 40 copies be set aside to be sold at 10 shillings apiece to church members who are seekers after truth and well-to-do.

c. It was considered necessary to have the unbound octavo Bibles properly bound, to be able to give them gratis to needy persons, and that 120 at the above-mentioned price be sold by the ministers; and it was further

d. Resolved to send Do. Weiss 24 copies folio Bibles, one-half to be sold and one-half to be given to the poor, and with the same understanding the others were assigned as follows:

Do. Rieger, 12 copies.	Do. Stoy, 24 copies.
Do. Lischy, 36 copies.	Do. Otterbein, 24 copies.
Do. Leydich, 24 copies.	Do. Frankenfeld, 12 copies.
Do. Waldschmidt, 24 copies.	Do. Tempelmann, 18 copies.

In regard to Do. Wissler's portion nothing was determined for various reasons.

In case the amount of the expenses should not be reached by the sale of these Bibles, still others may be distributed in the same manner, and the Rev. President declared himself willing to give an account to Coetus of those which he might distribute at Philadelphia or elsewhere.

e. It was regarded as necessary that the Rev. President, in the name of Coetus, should write a most earnest letter of thanks to the Rev. Christian Synods of Holland and the Rev. Classis of Amsterdam, and that he should most humbly and urgently request their continued fervent prayers, care and fatherly interest.

f. His Reverence was also charged to write in the same spirit to the Corpus Evangelicum in Switzerland, to the Antistes of the ministers there, and to the Upper Consistorium of the Electoral Palatinate (Kur-Pfaltz).

g. Also to Mr. J. Stedman in our name, thanking him for the free transportation of the 500 folio Bibles, and to whatever other persons such letters may be deemed necessary.

SECOND SESSION.

(*September 20*) FRIDAY AFTERNOON.

Certain members from York, of the congregation of Do. Lischy, appeared with the request to change his Reverence to another field, if it pleased the Coetus to do so, and to send them one of the newly-arrived ministers. In pursuance thereof they brought forward, on being asked why they desired this change, the following objections, subscribed by many names:

a. That Do. Lischy formerly belonged to the Moravians.

b. That his Reverence wished to rule over the people.

c. That there were several persons in the church who had not received the Lord's Supper for a long period.

d. That his Reverence refused baptism to certain persons.

e. That for the reasons mentioned above his Reverence was regarded as a hireling and scattered the sheep.

f. That nearly 60 persons desired to be served by another minister.

Do. Lischy's elders of the aforesaid congregation were present, and answered the accusations just mentioned as follows:

a. As regards the first complaint, his Reverence had in a public sermon made sufficient repudiation of the same.

b. They knew of no such desire to rule.

c. Only a few irreconcilable people remained away from the observance of the Lord's Supper, and they added that they did not think the fault lay with the minister when certain persons persisted in harboring an unfounded suspicion against him.

d. Do. Lischy was declared innocent of refusing baptism, and but one instance was brought forward, that of the son-in-law of the originator of all this trouble, to whom his Reverence six weeks ago made the offer to baptize his child publicly in church, but who wanted to have it baptized not by Do. Lischy, but by another minister present at the time.

e. It was set forth that therefore Do. Lischy did not de-

serve to be regarded as a hireling; on the contrary more trouble was to be looked for if these people should be granted their unrighteous request.

f. Examining the number of the signers, it was found that the names of many of them were added without their consent, others were persuaded and moved thereto without sufficient reflection; moreover, the solemn call given anew to his Reverence eighteen months ago showed how unjust was this request of these people.

As a result the following resolution was submitted to them by the Coetus:

With regard to the accusations of the discontented in York, it has been found after careful deliberation that their present complaints are weak, and insufficient for the removal of his Reverence. Nevertheless, the matter shall be properly and patiently investigated in due time; but winter being at hand, and it being deemed impracticable to decide such an affair at once, the members of the congregation at York are given this friendly admonition, to abide in quietness, patience and Christian conduct, and to remember their duty toward God, their conscience, their pastor and their neighbors, comporting themselves according to the law prescribed both for pastor and congregation, and in the spring everything shall be patiently and carefully investigated by two ministers commissioned for that purpose.

Signed, Do. Rieger,
Do. Schlatter,
Do. Frankenfeld,
Do. Stoy.

2. The Rev. President read a letter from the Rev. Coetus of New York * concerning the examination and ordination of Do. David Marinus, preacher at Achquachenonk. This was a reply to a letter which the Rev. President had written to the Rev. Coetus of New York in the name and by the order of our Coetus, whereof the contents were:

"An humble request and fraternal proposition to their Reverences, whether it be practicable and acceptable to them

* This letter of the Coetus of New York is given in full in Acts and Proceedings of the General Synod of the Ref. Protestant Dutch Church, Vol. I, p. lxxiv, f.

to examine and ordain Do. Marinus by their Coetus in the name of both Synods, since Mr. Marinus, with his congregation, properly belonged to the Rev. Coetus of New York,'' etc.

3. A letter, or defense and remonstrance, by Do. Steiner was handed in, dated October 14, 1752. Our resolution regarding it appears from the following answer of the Coetus: *Rev. Sir and Friend:*

Your extensive communication having been laid before our Coetus, we have deemed it unnecessary, from lack of time and for other reasons, to reply to all the contents of the same point by point; meanwhile your reverence may be assured that our Coetus would have taken all serviceable measures, in the fear of God, to remove immediately the offences occasioned by you, to your own satisfaction and best interest, in the most impartial and considerate manner, if only, according to the previous invitation of Do. Schlatter, you had been willing to appear at our Coetus with the sincere purpose and readiness to attain the object mentioned above, and to be reconciled to Do. Schlatter and others, and further to submit yourself to the just advice and counsel of our Coetus. But whereas you thought it would have been prejudicial to your character to have appeared before our Coetus, and it also appears that you have scruples to be in connection with us, *i. e.,* to enter with us into fraternal union and subordination to the Netherland Synods, therefore we are compelled (sit venia nobis) for this time to pass you by, leaving you with God, and to let you do and write what seems good to you according to your own mind and reflection. With this view we have passed over the greater portion of your letter without notice, judging that we have acted in good faith, so that we can answer for ourselves in the presence of Jesus Christ and the Rev. Synods of Holland. But what you report about the congregation at Germantown, with reference to its claim against Do. Schlatter to a portion of the money collected by Jacob Reiff, we declare in a few words that we do not wish to meddle with that, since we think that this matter was settled long ago. In case of necessity Do. Schlatter will be prepared to defend himself against Germantown before the Christian Synods; on our part we would rejoice to see the

long-desired rest and peace of the Pennsylvania church after its long-continued struggles, and we would enjoy the same in the fear of God with a grateful heart. Finally, we thank you for the accompanying well-meaning verses; on our part each one of us will read them, and value and prize whatever truth they may contain. God in Christ make you and us all more perfect, *i. e.*, humbler, heartier, more faithful and more prudent in the work whereunto we have been instructed in the schools of the church, and have been ordained by consistories,* and have pledged ourselves to be under the jurisdiction of the church. In the name of all, farewell in the Lord Jesus Christ. J. B. Rieger.

P. S. The invitation mentioned above of Do. Schlatter was unanimously approved in our Coetus by the brethren.

THIRD SESSION.

Friday Afternoon.

Concerning the ministers and their congregations:

1. Do. Rieger reports that his congregation humbly requests not to be omitted with regard to the benevolent contributions; he knows of no discontent in his congregation.

2. Do. Lischy in regard to his congregation at Kreutz Creek, where he resides, is able to rejoice in the promotion of peace, unity and confidence; but with regard to York he is troubled, since within a few weeks, as mentioned above, discontent has arisen there.

3. Do. Waldschmidt being asked about the condition of his congregations, declared he was satisfied with Cocalico, White Oaks and Seltenreich, but was troubled about Muddy Creek, since Fred. Casimir Müller, a hireling, was supported by a part of that congregation, as may be seen more particularly from Do. Schlatter's journal. He desires to be installed in his congregations, and declares that each of them would contribute ten pounds and a reasonable amount of grain, *i. e.*, wheat and oats, which he was ready to prove in writing; finally he desired the advice of Coetus what to do in the case of Muddy Creek. Our advice was to go on preaching

* This statement does not refer to congregational consistories, but to the highest church judicatory in each state and province of Germany known as the "Consistorium."

there until it should please the Lord to remove this hindrance out of his way.

4. Do. Stoy thanks God for the blessing which he thinks he has observed within a short time in the two congregations at Tulpehocken, and in the third at Muehlbach; the fourth congregation, called Tolpehil, he promises to visit, and if possible to bring into a prosperous condition; finally he is not troubled about his salary.

5. Do. Otterbein knows nothing else but to glory in peace and in God's goodness to him and his congregation. As the call made out to him shows, that which he has to expect for his salary is the sum of 45 pounds, etc.

6. Do. Frankenfeld rejoices with thanksgiving to God over his three congregations of Frederick, Monocacy and Conococheague, in Pennsylvania.*

7. Do. Schlatter had no complaints to submit in regard to his congregation at Witpen, located sixteen miles from Philadelphia.

FOURTH SESSION.

(*September 21*) SATURDAY MORNING.

Regarding the school teachers:

1. Do. Rieger states that his congregation is able to maintain one school teacher.

2. Do. Waldschmidt has school teachers in all congregations except White Oaks; the school teacher at Muddy Creek, in a memorial to the Coetus, requests its support.

3. Do. Lischy requests that his three school teachers be supported for a while with benevolent contributions.

4. Do. Otterbein requests that his school teacher, for his faithfulness and diligence, may not be passed over.

5. Do. Stoy petitions for a contribution to his school teachers in Muehlbach and Tolpehil, desiring that the first in particular may be favored for some time with a donation, because he still owes three pounds for his passage, for which debt the president has given security.

6. Do. Frankenfeld praises his school teacher in Monocacy,*

* This ought to be Maryland, for Frederick and Monocacy.

* This school teacher was Thomas Schley, as is shown by one of his letters to Schlatter, Hague 74, I. 51 (14).

and asks that the same, as well as another, by the name of Tauber, recently arrived in this country, may not be forgotten. The latter has been sent for a few weeks to Conococheague, with the consent of Dos. Lischy and Frankenfeld and a recommendation from the president.

7. The president intercedes for a school teacher in his congregation at Witpen, and he offers to the deliberation of the Coetus whether the school teacher, and the poor children who are unable to pay for their tuition and belong to the rebellious congregation at Philadelphia, could not be taken into consideration, so that he may also be encouraged to hope that he will be remembered in the benevolent contributions, since the children of poor people ought not to be neglected on account of evil persons. The Coetus leaves it to the president to do in this matter as he thinks best.

FIFTH SESSION.

SATURDAY AFTERNOON.

1. The two Messrs. Du Bois and Tempelmann were examined yesterday, being the 20th of this month, the first by Dos. Rieger, the president, and Waldschmidt, the other by Dos. Lischy, Stoy, Otterbein and Frankenfeld. Both were found orthodox, and the first particularly well versed in languages and the other sciences. These brethren this forenoon, before a numerous assembly and in our presence, each delivered, in his mother tongue, a brief address or sermon in the church here, whereupon they, again each in his mother tongue, were ordained by the Rev. President to the holy ministry; finally they were given testimonials certifying this.

2. Concerning Do. Bartholomaeus, it was resolved to write to Mr. Conrad Weiser, and thereby ratify in the name of the Coetus what the Rev. President and Secretary on August 31st of this year promised in his (Weiser's) presence, namely, that Do. Bartholomaeus be relieved from the care of his congregation.

3. The question was raised how Do. Bartholomaeus might be aided in his distressing circumstances and his health, with God's blessing, be restored. He himself desired in writing, in the presence and with the consent of his wife, that

he might be sent by our Coetus to his native country, thinking that if he could see the Palatinate again his brain and constitution might be restored. After careful deliberation it was resolved to send him in the care of a trustworthy man to Heidelberg at our expense, and that under no circumstances should he trouble our dear fathers in Holland with importunities while passing through their country, but on the contrary we commend him directly in the most urgent manner to the Upper Consistory of the Electoral Palatinate. Until his departure he will be supported at our cost. Further, certain members of the Coetus have offered to contribute towards his traveling expenses and also to solicit aid from others, so that if possible this brother, so worthy of compassion, may be sent over to Europe with greater comfort.

SIXTH SESSION.

AFTERNOON.*

1. A certain young man was present by the name of Hecker, who arrived in this country last year, and had begun to preach without ordination. He requested that he might be examined and ordained by us, so that hereafter he might go on laboring with honor and quietness of conscience in his so-called congregations. He received this answer, that although he might produce good testimonials, our Coetus nevertheless could not possibly grant his desire, but according to its instructions (from Holland) it was obliged not only to refuse his request, but also to dissuade him from continuing his preaching, further beseeching and admonishing him not to keep on in such unadvised conduct, but to conduct himself peacefully and as a Christian.

2. The Rev. President presented several petitions from the congregations at Donegal, Indian Field, the new congregation at White Oaks, Conewago, and other places, which desired to be served occasionally with the Word and Sacraments. These petitions were taken into consideration, and the congregations will be attended to, with God's help by one or the other brother as far as possible in the future.

3. In regard to the congregation at Conewago, located on the other side of the Susquehanna River, it was resolved

* Probably this ought to be Monday afternoon.

that it should be supplied ad interim by Dos. Otterbein, Lischy, Frankenfeld, Waldschmidt, Stoy, Rieger, Tempelmann and the president in turn, once a month, and Do. Otterbein was appointed to make a beginning on November 5th of this year.

4. A representative from the congregation called Muehlbach was present, requesting, if it might please the Coetus, to put into his hands a permit to take up collections in order to pay off in this way the debt of a stone church, which request for various reasons was refused for the present.

SEVENTH SESSION.

(TUESDAY) MORNING.

It was resolved:

1. To pay to Do. Boehm's widow, in the name of the Synod, 4 pounds of this country's money, and for this purpose to add to the 14 guilders which Do. Schlatter had received for her from the Synod of South Holland 38 shillings, which Do. Schlatter was willing to advance until they could be repaid to him.

2. Do. Schlatter has turned over to the wife of Do. Dorsius, on receipt for the same, 47 guilders (Holland money), which were given to him for her by the Synod.

3. The president handed to each minister upon request two folio books bound in parchment, intended for baptisms and church records, for which he paid in Holland 44 guilders and 10 stuivers,* which sum is placed to his credit.

4. A letter sent by more than thirty members of the congregation at Philadelphia was read, who of their own accord, without the knowledge of Mr. Schlatter, humbly requested Coetus that Mr. Schlatter might be induced to minister to them, since they would have nothing to do with Mr. Rubel and his independent adherents. This matter being considered in the absence of the president, it was resolved to exhort these well-meaning persons to patience for the present, and to refer them to the next Coetus to be held in the spring or possibly earlier, because by that time one or more matters may have more fully developed, and it was concluded to send to them the following communication:

* A Dutch guilder is equivalent to forty and a stuiver to two cents.

Very Worthy Friends:

From the communication addressed to us we have observed with pleasure your disposition and desire. We justly rejoice over your praiseworthy conduct, that notwithstanding the schism at Philadelphia, you nevertheless do not only give evidence of proper gratitude towards our godly church fathers, but have also a praiseworthy Christian desire to be ministered unto by our beloved brother Schlatter. But after ripe deliberation we cannot for the present approve your request immediately, but deem it to be more profitable for our brother Schlatter to keep himself for the present somewhat quiet and to continue in patience, the more so because he is prevented at present by many other duties from giving his thought to your special service. In the meantime we trust that you will set your minds at rest, and, lacking a regular pastor, will all the more zealously cling to the great Shepherd Jesus Christ, to which we encourage you. Finally commending you to God and the word of his grace, we remain your willing servants and affectionate friends in Christ Jesus, the Coetus of Pennsylvania, in the name of all. Do. Scriba.

Further, the Coetus takes the liberty to ask you, the Rev. Christian Synods, how we should act towards Dos. Steiner and Rubel. And as Do. Schlatter labors in a congregation sixteen miles from Philadelphia, but, so to speak, only ad interim, and after having given up Philadelphia from necessity and in order to avoid strife, now wishes to renew his opposition to the other party, but after taking counsel with us has found it advisable to remain passive until some change might occur, we find ourselves obliged not only to approve his action hitherto, but also to be completely satisfied with his conduct, as he in these and other things consults with us and continues to do the same. His trouble and care will appear from his own journal, of which an extract has been read and found correct by us. We trust that he, at our request, may continue to make known the circumstances of the Pennsylvania congregations faithfully, conscientiously, carefully and to our general satisfaction, to the Rev. Christian Synods and Rev. Classis of Amsterdam, and that he may retain the favor and confidence of the same, to whom we commend him with all fraternal affection.

Lancaster, October 25, 1752.

N. B. The German original was vouched for as our will and decision, by our signatures, and the seal of the city affixed at our request.

M. Schlatter, Pres. p. t.,	Theo. Frankenfeld,
H. W. Stoy, Sec. p. t.,	Conrad Tempelmann,
J. B. Rieger,	Jonathan Du Bois,
Jacob Lischy,	Dom. Bartholomaeus,
John Waldschmidt,	G. M. Weiss,
Ph. W. Otterbein,	J. Ph. Leydich.

N. B. The last two did not sign these minutes till May, 1753.

MINUTES OF SPECIAL COETUS, HELD IN PHILADELPHIA, DECEMBER 12th, 1752.

(Hague 74, i. 75; Amst. Portfolio No. 31.)

Reverend and Well Learned Sirs, Deputies of the Reverend and Christian Synods of South and North Holland, our Dear and Benevolent Fathers and Brethren in Christ:

When, with God's blessing, the Coetus at Lancaster had adjourned and the minutes had been written and subscribed to by nine brethren, unanimously and in love, Do. Schlatter took the trouble to travel in person to Do. Leydich to request him, and after that also Do. Weiss, if they would likewise subscribe the same, after they had read them, so as not to be looked upon in Holland as offending against good order and fraternal love, but they refused to do so, and brought forward nothing but trifling objections.

Therefore we resolved once more to assemble in extra session at Do. Schlatter's house at Philadelphia, where at present we are gathered in true unity of purpose, in the fear of the Lord and by His goodness.

We deem it our duty to declare to your Reverences in sincerity, fidelity and without guile the reasons preventing us hitherto from most humbly communicating a gladdening account of the state of our Pennsylvania churches, and what thus far has thwarted your good intention, the execution of your instructions, and a more pleasing progress.

An unhappy instrument was Do. Rubel, who set himself in a most malicious, rude and disorderly manner against all

our fraternal expostulations in Philadelphia, and served a portion of the congregation there as minister. This has caused a great commotion and scandal throughout the land. People say, first of all, if the preachers betray one another in so detestable a manner, having no regard for the church-order to which their word is pledged, but on the contrary giving evidences of disloyalty, rebelliousness and irregularity, how can we be admonished and persuaded by the same to peace, unity, yea, to eternal blessedness? Thus Do. Rubel's reckless and unbecoming conduct did great harm, and, in the second place, had great influence upon Do. Steiner, who, seeing how a younger preacher set himself with such confidence against the instructions of the Rev. Synods and our Coetus, took courage, and also asserted himself, and refused to act in conjunction with our Coetus, except on condition that Do. Schlatter be excluded, on the ground of old but unfounded accusations, wherewith he seeks to brand Do. Schlatter against all reason, in order to justify his unwarranted behavior against him. And although we permit Do. Rubel and Do. Steiner to labor undisturbed in their congregations, yet neither of them is satisfied, but they attempt to persuade other brethren and congregations likewise to be disobedient and independent, pretending that the promised donations from Holland and elsewhere, which according to Do. Schlatter were to be expected, were nothing but fraudulent invention and falsehood, wherewith he led the people by the nose, so to speak. Besides, these objections are having much influence upon Dos. Weiss and Leydich, who, however, would doubtless have remained steadfast and of a fraternal spirit, if Do. Schlatter had brought with him a purse full of gold for them; but there is no doubt that they will recognize their inconstancy and thoughtlessness and come back to us, if only those will be provided for on the part of the Christian Synods who remain loyal to the orders of the Synods and in subordination to them. We are compelled to express our opinions emphatically with regard to these two brethren, but as regards their persons, we leave them with God, and believe that they have more piety than wisdom and prudence. Their actions, however, against us and our Coetus are felt by us for the time being most painfully and keenly. Before we began

this session their presence was requested several times in writing, in the most fraternal manner, by Dos. Schlatter and Rieger, Lischy and Du Bois. From the first and last they received during the last week an oral invitation, but their answer was that they had already had too much expense on account of the Coetus, and that they also must first get permission from their congregations to attend. As regards Do. Wissler, located at Egypt, at no great distance from Dos. Weiss and Leydich, he is more of a friend to Dos. Steiner and Rubel than to us, and we are also afraid that he will not come up to our expectations. Neither did he come to this meeting, but sent in writing the following excuses, viz., "that he had an engagement to preach, and to marry a couple, that he had to visit the sick and had house visitations on hand, nor could he leave his wife alone, and that he had no money for the journey.

"Further, he desired if anything was to be signed, that it be done in his name by Dos. Weiss, Leydich or Frankenfeld."

At this session we endeavored, but in vain, to make Do. Steiner realize his duty, first in writing, then orally by Dos. Otterbein and Stoy, and finally again by letter. With regard to the congregation in Philadelphia, Do. Schlatter has thus far remained passive, notwithstanding that there always have been many people in Philadelphia who insisted that he should again serve as their pastor even as before his departure. Your Reverences can see from the Coetus minutes of this year that from said people a request was handed in to Coetus, but it was not deemed advisable at the time to do anything else in the matter than to send the letter contained in the minutes to these people. But now these people have learned that we are again in session, and of their own accord have once more insisted and petitioned that Do. Schlatter might be induced by us to preach the Gospel to them in accordance with our Coetal regulations, and to lead their souls unto salvation. This matter seemed to us so important and so very delicate that we did not discuss the matter only among ourselves, but also consulted certain great patrons, Presbyterian theologians and other friends, who were unanimously of our opinion, that Do. Schlatter ought not to withdraw himself, nor longer decline to preach in this

place before orderly people desirous of hearing him. It was even regarded by all the friends as the most efficient means by which esteem for the Christian Synod, church discipline and order, brotherly love, and the general care of those desiring salvation, could be maintained, and on the other hand by which the evil efforts of independent and disorderly people could be counteracted. In consideration thereof Do. Schlatter was fraternally requested by us to offer his services to this good end, and to serve the above-mentioned people as their pastor. Whereupon his Reverence declared himself willing to undertake this work, relying upon God's help, after two Presbyterian ministers had each of their own accord offered his church to him for divine services. In consequence of this, notice was given last Saturday, that on the following day, and thereafter, services would be held in the large and beautiful church mentioned above, which were held on this occasion by Do. Stoy in the morning and Do. Rieger in the evening, in the presence of a numerous and attentive congregation which exceeded all our expectations. After the sermon the following was read to the audience:

"After we, united ministers, had assembled once more, in the name of the Lord, to consider some necessary matters pertaining to the Reformed congregations, we learned that there was not a small but a large number of right-minded and order-loving people in this city who had had no part in the disorder and confusion hitherto prevailing, but on the contrary have shown themselves to be cordially and willingly devoted to the order of our Reformed church, and wish henceforth to be guided and assisted by the Coetus. Consequently it was deemed necessary by us that our dear colleague, Do. Schlatter, after the repeated earnest solicitations he had received, should preach here, in order to proclaim the Word of God to those who seek their salvation and desire to hear him, and not with the object of forcing himself upon a people who do not want him, but only in fulfilment of his duty and obligation to care for such as heartily desire his services, to which, as we trust, God in Christ will add His precious blessing."

We must add most humbly and with all reverence, that moved by the most tender esteem and gratitude, we assure your Reverences that under God's blessing, with his aid and

the power of his Spirit, we shall continue to uphold, although in feebleness, but faithfully and zealously, modestly, and as far as possible, prudently, your commands and instructions, and maintain our subordination to you. We are of good courage that the same God who has blessed the efforts of your Reverences and through you those of our dear brother, Do. Schlatter, will be pleased further to make his strong arm and all-wise providence felt in this land. If your fervent prayers with ours shall be acceptable to the glorified Jesus, the great Head of the church, and shall be heard by the Father, there can be no doubt that neither Satan nor his agents shall conquer us, as may be seen Jer. xv. 15-21. If only your Reverences will be kind enough not to lose faith in us brethren, but will be pleased according to your wisdom to judge those reports that are current against us, by their own contents and according to the merits of the several persons from whom they may come, and will generously help us forward and encourage us, then, in our feeble opinion, yet salvo meliori [subject to correction] shall our opponents in vain stir up strife, and the wavering come back of their own accord.

We cannot omit to note, in a few words, that Do. Schlatter during his absence drew no salary from the congregation, but it was paid to those of his colleagues who took his place. And since that time he has had nothing but heavy expenses, and, moreover, remains uncertain as to what remuneration he will receive for his services here, which in all likelihood will not be large during the first year. Further, in the name of the Deputies, he has handed over to Dos. Weiss, Leydich and Lischy, each one, 50 guilders, entrusted to him before his departure from Holland, together with a letter and a rider * from the Rev. Deputy Hoedemaker.

After wishing your Reverences God's most precious blessings in all respects, we herewith commend ourselves to you with the most dutiful gratitude and most respectful offer of our feeble services.

* A Dutch gold coin worth fourteen guilders, or $5.63 according to the Standard Dictionary. See *Coins.*

Your Reverences' most humble servants and grateful brethren,

PHILADELPHIA, December 12, 1752.

HENRY WM. STOY,
J. B. RIEGER,
JACOB LISCHY,
JOHN WALDSCHMIDT,
CONRAD TEMPELMANN,
PH. W. OTTERBEIN,
JONATHAN DU BOIS,
THEODORE FRANKENFELD,
MICHAEL SCHLATTER,
GEORGE MICHAEL WEISS,
JOHN PHIL. LEYDICH.

N. B. The last two did not sign this till May 29, 1753.

MINUTES OF THE COETUS HELD IN LANCASTER, APRIL 26, 1753.

(Hague 74, I. 79; Amst. Portfolio, No. 59.)

PREFACE.

Lancaster, *April 26th, 1753.*

Inasmuch as Do. Schlatter received letters in the beginning of March from the Rev. Christian Synods of South and North Holland, which were dated by the Rev. Deputies of both Synods, October 1752, and delivered to the Messrs. Zacharias and Isaac Hope, of Rotterdam, with an order that their friends in Philadelphia pay to him 2,523 guilders [$1,009.20] Holland money in the name of the aforesaid Synods, the aforesaid gentlemen paid to Do. Schlatter through Messrs. Benjamin and Samuel Shoemaker, of Philadelphia, the sum of 360 pounds and 9 shillings, Pennsylvania currency. This he reported to his colleagues, not only to the undersigned, but also, for the sake of love and peace, to Dos. Weiss, Leydich and Wissler, whom he invited in the most friendly manner to a meeting at Readingtown (a newly laid out city near Tulpehocken) on the 25th of this month. Some of us submitted to him, salvo meliori [subject to correction], that for several reasons we would prefer, if acceptable to him, to have the aforesaid meeting transferred to Lancaster. To this proposition he agreed, and invited all the brethren mentioned above to Lancaster, where at present we have arrived through God's goodness, in health, and have this day begun our meeting.

FIRST SESSION.

The meeting was opened with a fervent prayer by Do. Rieger.

1. Do. Schlatter suggested that another president be elected in his place to preside over the meeting on this occasion, but we unanimously requested him to please continue as such, and to preside over our assembly without further objections.

2. The president handed to us the letters of the Rev.

Deputies of both Synods, and at the same time left to the meeting the disposition of the donations received by him. He first handed in a bill for those thirty pounds sterling or 360 Holland guilders which he had borrowed on account of the Rev. Synods the year before in New Castle; hence a large part of this sum was given to him in advance from the donations. After this the donations were divided and applied, in accordance with the Christian intention of the Rev. Synods, in the following manner:

	£.	s.
3. To Do. Rieger, although he made no actual claim, for the reason that he is blessed of God with temporal possessions, was given the sum of.....	8	2
4. Do. Lischy having been asked how much he could expect from his congregation, answered that he could expect between 40 and 50 pounds, but the amount was rather uncertain; further, he stated that since the arrival of the new ministers he had made several expensive journeys; also that he had previously had considerable expense in the printing of a certain circular,* adding that if only the said expenses were in some way made good to him he would be fully satisfied; hence there was assigned to him,		
Expenses for circular ..... £ 5		
Traveling expenses ..... " 15		
Supplement to salary. ..... " 10		
—	30	
5. Do. Stoy having been asked concerning the circumstances of his congregation and the amount of his salary, answered that he hoped to receive 40 pounds, hence there was assigned to him.. £ 27 10		
Traveling expenses ..... " 2 5		
———	29	15
6. Do. Otterbein expected 45 pounds from his congregation, and to him were assigned, inclusive of 50 guilders Holland currency, or £7. 10 s. 5 pence, Pennsylvania currency, which were made over by		

* It is entitled: Circular Schreiben der Vereinigten Reformirten Prediger in Pennsylvanien, etc. Lancaster, 1752.

	£.	s.
the Rev. Deputies to his mother..... £22 10		
Traveling expenses ..... " 2		
———	24	10
7. Do. Waldschmidt, who put his income at 40 pounds, drew	27	10
8. Do. Frankenfeld could estimate his salary at 50 pounds, and received from us..... £17 10		
For expenses ..... " 3 18		
———	21	8
9. Do. Tempelmann being asked for the circumstances of his congregation, answered that although the income from his ministry was not large, yet he suffered no lack in temporal things, hence there was assigned to him a honorarium of.....	6	15
10. Do. Du Bois stated that his income was 50 pounds, and because he was only ordained last fall, there were allotted to him.....	10	16
11. To Do. Bartholomaeus who, through Do. Schlatter's interposition, is at present in the hospital at Philadelphia, where we are obliged to pay for his board and the service rendered, was assigned by order of Synods the sum of..... £35		
Also to reimburse the Rev. President for expenses previously incurred for him. ..... " 10 17		
———	45	17
12. To the deserted wife of Do. Dorsius was assigned, inclusive of £6 which were given to her by the Synod of North Holland, from the donations the sum of	8	
Brought forward.....	212	13

SECOND SESSION.

1. Do. Schlatter having been asked what he had to expect in his present circumstances from his congregations at Philadelphia and Witpen, answered that his income could not be estimated at more than about 28 pounds, but if he should get more than that,

£. s.

he was ready to render an account thereof, and left it to our judgment to assign him as much as we should see fit. After we had taken into account his circumstances, it was resolved, in his absence, to assign to him at present the sum of..... 60

For although it had been our desire to assign somewhat more to him on account of heavy traveling expenses, expensive provisions, wood, and house rent at Philadelphia, the more so because we were assured that house rent, wood, and maintenance of a house cost him 50 pounds, yet it was at the time impossible to designate more for him, inasmuch as we had already disposed of most of the money, and had resolved to remember the school teachers.

2. As regards Dos. Weiss, Leydich and Wissler, none of them appeared at our meeting on this occasion, but they replied to two different letters of Do. Schlatter, that if Dos. Steiner and Rubel were not regarded as integral members of our Coetus, they would not come, although they had resolved to come to Reading. But they held back when the place of meeting was changed, possibly for the reason that at our last meeting in October at Lancaster they had behaved themselves so obstinately, thoughtlessly and offensively that they had thereby lost the esteem of the congregation. Nevertheless we wished to observe our obligations toward them, and in the hope that in time they would repent left for them in the hands of Do. Schlatter..... 60 notifying them that the money would be given them provided they approved the Acts of our several Assemblies, also subscribed them, and for the remainder conducted themselves submissively as members of the Rev. and Christian Synods and like us subordinate thereto. We further made known to them most emphatically various considerations aiming at unity.

3. Finally the following named school-masters were aided from the donations. But we must make

this apology in advance. Dos. Steiner and Rubel by a spirit of independence, Dos. Weiss, Leydich and Wissler by imprudent conduct and unbrotherly dealings, had maintained and increased the suspicion and dissension existing between ministers and churches, so that after Do. Schlatter's arrival the churches usually had to be handled very prudently and carefully. Indeed, one hardly dared to influence them to their dutiful obligation to pay their ministers, for fear they would, like those of Germantown, Philadelphia, Goshenhoppen, etc., withdraw themselves, to the detriment of their own welfare, from all good order, subordination and Christian discipline, and thus make the confusion general. This, Rev. Fathers and Brethren, is the true and only reason why our ministry is so difficult, our labor so fruitless, our religion so despised, our income so uncertain, and the school teachers usually are brought into the most deplorable circumstances. For this reason also, they could not be remembered at this time according to our desire and their deserts, and but a few of the most needy could be rewarded and encouraged in the following manner:

	£.	s.
Brought forward.....	332	13
1. The school-teacher at Lancaster.. £ 6		
2. The one at Monocacy..... " 6		
3. The one at Witpen..... " 4		
4. The one at Tulpehocken..... " 4		
5. The one at Kreutz Creek..... " 3		
6. The one at Cothoras [Codorus].. " 2 7		
7. The one at Goshenhoppen..... " 5 8		
— —	30	15
Sum total.....	£ 363	8

Regarding the school-teachers at Philadelphia, Cocalico, Falkner's Swamp, Frederick and other places who may be in need, the Rev. President has taken it upon himself to assist them as far as possible in another way. At the same time the Rev. President has been instructed to have a small cate-

chism printed, for the benefit and edification of the youth, on the same principle that last winter already, at his own expense, he had a thousand A B C books printed, most of which he had distributed for nothing and sold the remainder for half price, in order that the youth might not be neglected because of the lack of these books. The president further reported that he had been compelled to take up at New Castle the 30 pounds sterling, already mentioned in the account, and had been forced to lose 30 guilders, Holland currency, when the draft came in, since 30 pounds sterling only equal the sum of 330 Dutch guilders. And at the same time he suggested that the whole body could better bear that loss than himself, hence 30 guilders were added to his account, in order that they may be refunded to him next year, inasmuch as this year there is no money in the treasury. His account is as follows, namely, the above-mentioned 30 guilders, or rather 4 pounds 10 s.; the contribution to the widow Boehm, £1. 18 s.; expenses of Coetus in Philadelphia last November, 4 pounds; traveling and other expenses, 10 pounds; postage, 2 pounds; total of what Do. Schlatter is entitled to draw in the future, the sum of £22. 8 s.

Finally, after prayer and thanksgiving to God by the Rev. President, we separated from each other in love and peace, after unanimously subscribing the Minutes, and after having wished one another blessing and prosperity.

Michael Schlatter,	Conrad Tempelmann,
J. B. Rieger,	John Waldschmidt,
J. Lischy,	Jonathan Du Bois,
W. Stoy,	Ph. W. Otterbein,

Theo. Frankenfeld.

Lancaster, April 27, 1753,

Philadelphia, May 29th, subscribed by

George Michael Weiss,
John Philip Leydich.

MINUTES OF COETUS, HELD IN LANCASTER, OCTOBER 9-10, 1753.

(Amst. Portfolio, No. 61.)

Lancaster, *October 9, 1753.*

The following ministers, namely, Dos. Rieger, Lischy, Otterbein, Du Bois and Schlatter, came together in the fear of the Lord, in order to reply to your Reverences' letter addressed to our Coetus (and hitherto remaining in Do. Leydich's hands) in the best possible and most dutiful manner.

But in order to give your Reverences a proper idea of the course of our affairs, we shall first of all insert an extract or narrative from Do. Schlatter's Journal of what has occurred since the end of April, since the adjournment of our Coetus at which the 2,523 guilders received by us were distributed.

Do. Schlatter informs us that Dos. Weiss and Leydich, at his fraternal and friendly invitation, paid him a visit in Philadelphia on May 29th, when just by chance Do. Du Bois was staying with him, being engaged in transcribing the minutes of Coetus, towards whom they manifested the greatest friendliness, expressing to him their sorrow concerning the several differences that had arisen, and proposing to effect a general peace, declaring as before God that they had nothing against his Reverence, Do. Schlatter, nor had written anything against him to your Reverences, but on the contrary disapproved of Do. Rubel's unwarranted actions, and were decidedly of the opinion that he would not long be able to maintain himself.

Whereupon Dos. Schlatter and Du Bois declared that there was not sufficient ground to believe their seemingly sincere protestations, unless with a good conscience and cordially they would ratify by their own signatures the several Acts of our several Coetus meetings taken in their absence.

Thereupon Do. Schlatter read to them and allowed them to read all the aforesaid Acts, which they voluntarily subscribed, only making the exception that the remark made at our second Coetus (namely, that they would have remained

steadfast if Do. Schlatter had brought with him a well-filled purse of gold) was not the motive that made them leave the Coetus, but that they had left only to maintain love and peace among their congregations, inasmuch as they were not in favor of subordination to Holland and to our Coetal institutions and directions.

The friendly attitude of these two brethren was so pleasing to me, that of my own accord I addressed them, after the departure of Do. Du Bois, as follows: "I think I can observe that your purpose is peace, and it seems to me that, to my extreme joy, you will sincerely seek to promote the well-being of our distressed church affairs in the future. For this reason I shall hand to each of you, although without orders, ten pounds of the donations on account, in the expectation that you will take no advantage (as has been done before) of this my indulgence and sincere love towards you." Whereupon they indeed accepted the money, but at the same time demanded a larger sum from me, which at that time I had to refuse for various reasons.

On July 10 I received an esteemed letter from the Rev. Classis of Amsterdam dated [April 2, 1753],* wherein, among other things, express mention was made *that those who under whatsoever pretext had left the Coetus must go without the donations until further orders from the Rev. Synods and the Rev. Classis of Amsterdam aforesaid.* A few days afterwards I received a letter from Do. Leydich, in which he claimed with all seriousness from me 19 pounds and a half more of the donations, and this being refused, the above-mentioned pretended love grew feeble, and he and Do. Weiss gave me to understand that they would have nothing to do with me if they could expect no more money from me.

Shortly afterwards I received several letters from the Rev. Deputies and from the Rev. Classis of Amsterdam, among others one for Do. Weiss and one for Do. Leydich. The first I sent away at once, and the other I kept until the arrival of Do. Leydich (whom I expected any day, as by promise on his part). But a week later I learned that he had spent several days in Philadelphia with one of my bitterest enemies. I

* A copy of this letter is still in existence, Amst., Vol. XXXI., p. 1.

sent word several times with humble request that he would come to me, as I had a letter for him, but he refused to come and sent for the letter. But it happened that Do. Stoy, of Tulpehocken, who the Sunday previous had preached for me here, was still in the city and offered to bring him to my house. I gave him the letter for Do. Leydich, in case the Domine would not accompany him, but he had the good fortune to induce Leydich, though with great difficulty, to come back with him.

Here I must not forget, in passing, to mention something which might be explained to your Reverences possibly to my prejudice, as will appear from the following conversation with Do. Leydich in the presence of Do. Stoy:

"Brother Leydich an (unintentional) accident or mistake has happened to your letter from the Rev. Deputies of Synod, inasmuch as I hurriedly opened it for my own; but as you see, I have sealed it again with my own seal, and I am ready to make you all proper apology before the Synods, or to our Coetus, or elsewhere." "He promised with hand and by mouth, taking God to witness, not to think evil of me, and never to speak of it to anybody." (But before Do. Leydich left Philadelphia he told the incident of the said letter to Do. Rubel, who cast it up to Do. Stoy, to the latter's great astonishment.) After that I had a very pleasant conversation with him (Leydich), but at the same time informing him (for reasons at the time best known to the Rev. Deputies and the Rev. Classis of Amsterdam and myself alone) that for a while I would be merely an onlooker, and would have little interest in Pennsylvanian affairs, but would expect the well-being of the same to be promoted by others better than by me.

In the meantime I cannot refrain from remarking with all humility, that the letter addressed to our Coetus by the Rev. Deputies of Synods, and enclosed in that to Do. Leydich, has made Dos. Weiss and Leydich so overbearing and obstinate that the dissension and distrust between the brethren and churches has been greatly increased thereby; and Do. Leydich assumed to have orders from your Reverences to call a meeting of Coetus in spite of me, and imagined himself, with Dos. Weiss, Steiner and Rubel, sustained in regard to the

accusations brought the preceding year before your Reverences against our Coetus, myself and others. Therefore most of the brethren were invited only on the 5th of September, after it was too late for them, to convene on the 10th of the same month, in order to hold a Coetus at the house of Do. Weiss. On the 10th of September, being the day set for the Coetus, I was obediently present with a delegated elder, but was received very coldly and contemptuously by the assembly, especially by Dos. Weiss, Leydich, Steiner, Rubel and Waldschmidt. I took the liberty to inquire where all the ministers were, inasmuch as Dos. Rieger, Lischy, Otterbein, Wissler and Du Bois were not present. I received a cool reply, and in regard to the last, Do. Leydich said: "Who can think of everything; he was forgotten!" On the other hand Dos. Steiner and Rubel were present, each accompanied by two stoutly-built elders, and besides there were present several dozen strange elders or farmers.

I had scarcely been a quarter of an hour in this crowd of people when Do. Rubel and some others began to attack and abuse me bitterly, so that I was compelled to declare that if I was only summoned to be abused, scolded and slandered, I would prefer to return home immediately. But some promised me freedom from attack and better treatment, until I finally saw an opportunity to submit calmly and modestly that I must enter a protest against such an irregular Coetus, since five preachers, and therefore the half of the qualified brethren, were absent; also that it was contrary to the intent of my Rev. Church Fathers in Holland that more elders than preachers should have a seat and a vote; and finally that there were certain preachers present who for the present could not be admitted to a seat and a vote. The following reasons prevented me from approving this Coetus with a good conscience:

1. Do. Leydich had so arranged it that several young preachers should stay with Do. Weiss and himself from the 5th to the 10th, possibly to prejudice them against me and others.

2. The 10th fell upon a Monday, and most of the ministers if they had wished to be present at the appointed time would have had to spend Sunday in traveling, and to neglect their congregations.

3. Goshenhoppen is in a corner of the country, and an inconvenient locality for most of the brethren, since some had to travel almost 150 miles or more. There was also no pressing occasion for such a meeting.

4. No certificate was required from any minister or elder, but all were granted a seat and a vote without distinction.

5. No sermon was preached or prayer offered, no president chosen nor a secretary appointed; accordingly pen, ink and paper were accounted unnecessary articles. Nothing but a good-sized bottle of wine had the honor to stand upon the table in the midst of the reverend brethren above mentioned. All of this I, seated in a corner of the room, was forced with sorrow to observe.

6. I can testify that I did not hear a word of edification at this Coetus, except the Synodical letter to Do. Leydich which was opened and read. In a word, this session was opened with reproaches, continued with quarrels and offenses, and finished with provocation and slander, so that after attending it for two or three hours, with Do. Stoy and others, I returned home again.

But before my departure I arranged with Dos. Stoy, Frankenfeld, Tempelmann and Wissler (the last arriving only as we were leaving) to hold our regular annual Coetus on the last Tuesday of the same month at Lancaster. To this end I wished to take along the letter to our Coetus, in order that the same might then be taken into proper consideration by our absent brethren, but the letter was not entrusted to me, and Dos. Rieger, Lischy, Otterbein and Du Bois have never yet seen this letter of Synod. When Dos. Weiss and Leydich had learned that the regular Coetus was appointed they endeavored to prevent the same, and to thwart with all their power our good intentions of sending a proper reply to the Rev. Deputies. Immediately after Do. Stoy, myself and others had left, Do. Weiss was chosen president, and they arranged to hold, in spite of us, a so-called Coetus only 10 miles from Lancaster, in an inconvenient locality, at Cocalico, and but 14 days after the authorized day fixed by themselves some years ago,* so that thereby a division was caused, and

* Cf. Minutes of 1748, art. 1.

some of the young preachers did not know what to do, whether they should attend Coetus on the 25th of September or the 9th of October.

Meantime I, in all friendliness and brotherliness, invited Dos. Weiss and Leydich to come to Lancaster on the 25th (of which letter a copy follows here):

"Although some time ago I had intended to let affairs take their own course, yet they began to take such an unfortunate turn that I could no longer be at ease. I have therefore consulted with Do. Otterbein, of Lancaster, and others, and Do. Otterbein was requested to write to Do. Weiss about as follows:

"Although it was our duty to attend our regularly appointed annual Coetus, yet we were willing in order to prevent great confusion and offense throughout the land to come to them to Cocalico on certain conditions, namely, that it be conducted decently, and not as at Goshenhoppen at Do. Weiss's house; that Do. Weiss for the time being could not be recognized as president; that Rubel and such a large number of elders must stay away; that the ministers (if possible) ought first of all to come together, and then Coetus could be held in conjunction with the elders at another more convenient time, when it could be done with more edification."

FIRST SESSION.

But since from a letter of Do. Weiss, and other credible reports, we had sufficient evidence that the conditions mentioned above would not be accepted, we assembled this day, and for fear it would again turn out to be a Polish Parliament we passed the following resolution, namely:

Once more to send to Cocalico to Dos. Weiss, Leydich and others of the brethren, prejudiced by deceit and unwarrantable methods, a deputation from our midst, namely, Dos. Lischy, Otterbein and Stoy, with two calmly disposed elders, and thus anew to invite the same to accept the aforesaid conditions, and to consider dispassionately what injury and harm has already been done by their personal jealousy, false and unbrotherly conduct, and might still be expected; and that they might have in view, out of love to God and his heritage, their own best interests, to come over to us to Lancaster, to

help us promote, under God's guidance, with one aim the best interests of the brotherhood and of the declining state of the church. But alas, all was in vain. Our deputation was very coldly received and subjected to unbrotherly treatment. It seemed as if they were hardened and blinded by Satan, since they would not even listen to wholesome proposals, but showed themselves filled with anger, pride, wilfulness and desire to rule, appealing to your Reverences' orders, by virtue of which they claimed that Do. Weiss was appointed president. Besides Steiner, Rubel and about 30 or more farmers were present, who (talking most overbearingly) prevented our deputies from having any private conversation with one or other of the ministers, and abused them and also the rest of us. Taking all this into consideration, after the return of the aforesaid brethren, we deliberated as to whether it would be practicable or advantageous if we all should betake ourselves thither in a body (according to the promise of one of our delegates, who had taken it upon himself to persuade the others thereto), but we have unanimously decided not to meet with them, or for the time being have any communication with them, since we are profoundly convinced that they are violating your Reverences' orders, are frustrating through lack of judgment the well-being of our Coetus in particular, and the upbuilding and edification of our churches in general, and are seeking to bring themselves into conflict with us. We could, in our judgment, do nothing more as Christian men, except send them one more friendly but earnest letter, which, however, was not well received by them.

SECOND SESSION.

Subsequently, after prayers on the subject, we took under consideration what it would be our duty to report to your Reverences in these dark and soul-trying circumstances. We must confess, Rev. Fathers, that we are ashamed to communicate such disagreeable and distressing accounts. Nevertheless we shall make known to you the true condition of affairs just as they are, and humbly pray and expect from you well tried remedies, as from our physicians, whereby the wounds and divisions of our Coetus may be healed, and

the breaches of our Zion be repaired, and we at the same time be cheered by our prayerful and careful Fathers, so greatly inclined to pity, from whom we confidently expect good counsel, effectual support and real help. Thus we take the liberty to submit to your Reverences the following for consideration:

1. It appears to us very distressing when we reflect (having to deal with the poverty of Pennsylvania and the miserable condition of the ignorant peasantry among whom we have to struggle without having any established authority, as in the Fatherland), that it pleases your Reverences to treat such ministers as have caused and still continue public schism, with equal consideration as ourselves, who endeavor to conduct ourselves strictly according to church order; that you honor them as brethren by your Reverend letters, of which they openly boast before the lawless and independent people, throwing suspicion upon us and pretending that you approve of their actions and condemn us. Especially since your Reverences in your letter to us have not seen fit to communicate to us any direct and definite decision regarding their unwarranted actions violating the 80th article of our Church-Order.*

2. It seems strange to us (when one or another of the brethren is accused behind his back by private letters not authorized by Coetus) that your Reverences can consent to accept such accusations as well founded, and without delay, or any defense, place the accused in the wrong, or indeed condemn him utterly, not taking account of the persons, whether they may not advance the accusations for personal reasons, or whether they are faithful members of our Coetus, and

* The eightieth article of the Church-Order of the Synod of Dort reads:

"Further, among the grave sins, which deserve to be punished with suspension or deposition from the ministry, these are the most noteworthy, false doctrine or heresy, creation of schism, flagrant blasphemy, simony, faithless abandonment of one's service, or invasion into the field of another minister, perjury, adultery, theft, habitual drunkenness, in short, all those grave offenses which cause their author to lose all respect before the world and are deemed worthy of excommunication in case of an ordinary member of the church." Edition of Rotterdam, 1733, pp. 39 f.

well-wishers of your Reverences, and of the state of our Pennsylvania churches. (See the private letter to Do. Schlatter.)

Bear with us, Rev. Fathers, that we in singleness of heart, yet not without courage, must declare and once for all inform you that, you doing thus, we shall not be able to maintain church order and discipline, nor to uphold our Coetus, nor our reputation, nor to expect any fruit from our labors among the churches. But we see ourselves compelled to testify without reserve that we will have to pack our goods and, like foolish and useless servants, seek our bread behind the plow [become farmers], or in places where we may expect better results, for there will never be a lack of one or more ambitious or envious persons, without conscience, who will undertake to build upon the ruins of another, if it costs no more trouble than to send a couple of letters full of unfounded accusations behind one's back to Europe, and if with such they can attain their object, and are able to find welcome and credence. Who of us would be able, with or without a family, to sleep in peace or minister to his church, if those who have done real service and given tried proofs of their care and love for the poor Pennsylvania churches, are exposed to suddenly falling into disfavor and disgrace?

3. Your Reverences informed us in the letter to our Coetus, sent with Do. Schlatter the previous year, that he had accused no one either before the Rev. Synods or before your Reverences, but that he had laid the affairs before you in the best possible form, flattering himself with the good hope that one or another would come to their senses and be convinced that their best interests are cared for. But we are now forced unitedly in our own defense to report the following:

a. Do. Weiss has not been loyal for the last three years in his subordination to your Reverences nor to our Coetus, but has claimed (like the rebellious people at Philadelphia) to be independent with his congregation, and were it not for the donations would trouble himself little about your Reverences, since he had not by any means faithfully conducted the services for Do. Schlatter in his absence (as is proved by the letter addressed to your Reverences by Dos. Leydich and Lischy in the year 1751) until he heard that Do. Schlatter had secured something profitable. Further, he would have no scruples

to intrude upon the neighboring congregation of Do. John Frielinghuysen * had he not been restrained by one special reason or another. Finally he shows such unheard of inconsistency, that he will in one hour oppose something which in the next he adopts and subscribes, as appears from the resolutions taken by our Coetus against Do. Leydich, which he readily signed and approved.

b. Regarding Do. Leydich. Ever since he came to this country he has gone into the three congregations in New Jersey, namely, Amwell, Rockaway and Foxhill, which were at that time served by Do. Schlatter, and, unknown to Do. Schlatter, administered the Holy Sacraments. And because Do. Schlatter rebuked this irregularity, submitting that it was not fraternal to take away the small remuneration which had hitherto come to him from these congregations, Do. Leydich was so much offended by it that since that time he has told some of us that he had taken a just dislike to Do. Schlatter.

He has also attempted to secure a call to the aforesaid congregations, but because they could not get the call (according to his desire) signed and ratified by Do. Du Bois at New York, and only called him for ten years, the affair came to nothing. Meantime these three congregations were thrown thereby into great confusion, and Rockaway alone is now served by Do. J. C. Wirts, of whom mention is made in Do. Schlatter's printed journal, pp. 11 and 23,** who through the aid of Dos. Weiss and Leydich was ordained by an English Presbytery *** while Do. Schlatter was in Europe.

Another thing which may give some light to your Reverences in these confused circumstances, is that Do. Leydich constantly allows himself to be guided and directed by certain ambitious and obstinate elders (who are influential with Do. Schlatter's sworn enemies at Philadelphia). They have helped him to obtain possession of a piece of land of nearly 200 acres, having loaned, or at least secured for him, the necessary money. For this reason he must carry out what-

* John Frielinghuysen was pastor at Raritan, Six Mile Run, etc., N. J., from 1750-1754.

** See life of M. Schlatter, by Dr. H. Harbaugh, pp. 137 and 162.

*** The Presbytery of New Brunswick, on June 5, 1752.

ever comes into their heads, and especially oppress and persecute those who will not be the slaves of these elders. Hence Do. Schlatter and we must be thwarted in all our efforts.

It is also very strange to us that these two gentlemen have made no mention to you of the receipt of the 50 fl. [florins-guilders] from Do. Schlatter, although the following receipt was given by Do. Weiss's own hand:

PHILADELPHIA, *August 13, 1752.*

Received by order of Rev. Christian Synods of Holland, from Do. Schlatter, *immediately upon his arrival,* Fifty Guilders. GEORGE MICHAEL WEISS.

On the same day of the aforesaid month received the same amount. J. P. LEIDIG,
J. J. LISCHY.

We can pass over many other things with silence, since the above will sufficiently show their character and conscience.

In one word we can declare, if Dos. Weiss and Leydich, on the arrival of Do. Schlatter, had not played into the hands of his enemies, and through fear of men proved false to Do. Schlatter and made common cause with Do. Rubel, neither Rubel nor the rebellious people at Philadelphia would have dared to behave in such an irregular manner, and this banner of independence would not have unfurled itself through the land to the injury of the brethren and of both Lutheran and Reformed congregations.

Meanwhile it is for us all, but especially for Do. Schlatter, very distressing that we must inform your Reverences that most of the new ministers are so inconsistent that now for some weeks they appear to be in league with Do. Weiss, etc. Possibly the following circumstances have caused this: Do. Waldschmidt is of an ambitious and avaricious temperament. What the results of these two qualities are is known to your Reverences without demonstration; to which must be added that he has had little of an education, and secured an opportunity to study only after his 20th year. For a long time it was hard to speak with him about Dos. Lischy, Rieger and others, because they took Do. Schlatter's part, who could not or would not admit that wheat and oats might pass as emoluments of a minister, since a self-interested minister might change all that he had to expect from his congregations into

such products, and then might claim 450 guilders from the Holland donations. It also pleases him to look upon the rest of us with contempt, because he also expects a letter from your Reverences, and on this account has taken sides with Dos. Weiss and Leydich, and has bought a piece of land of more than 100 acres.

Do. Wissler has also bought a farm, but to our great sorrow, lives on bad terms with his wife, and is given to habitual drunkenness.

Do. Frankenfeld is no less addicted to excessive drinking, so that we are afraid he will labor among his congregations with but little blessing if he does not change. We hope, and pray to God, he may change.

The last two probably look forward to a well-deserved rebuke by the Coetus, and hence have gone over to Dos. Weiss and Leydich in order to escape, since irregularities are approved by them, for Dos. Steiner and Rubel (with whom no conscientious person before this time would associate) are among them the best of brethren.

THIRD SESSION.

Do. Schlatter, by virtue of the letter addressed to him in the spring by your Reverences and the Rev. Classis of Amsterdam, requested his dismissal from our Coetus, in order to be relieved from service in this country. It is not very difficult for us to predict what will be the consequences of Brother Schlatter's dismissal and departure. Yet we cannot compel him to struggle any longer among us in a work that is rewarded with ingratitude, but can only reluctantly consent to his dismissal; rather we are in duty bound to give him a good testimonial, according to our best knowledge, as to his zeal and faithful service rendered to us and the country, that he may be able to gain his livelihood wherever the Lord may be pleased to send him. Further, Do. Schlatter begs to be relieved in the future from receiving the donations intended for Pennsylvania, although he handed over to the disposition of our Coetus the fl. 2,523, Holland currency, sent by your Reverences to us, to our complete satisfaction, three days after its receipt, in a friendly and brotherly way and in all fidelity, as can be seen from the Minutes recording this

transaction in April last, and which, as was incumbent upon us, were sent over to your Reverences during the month of May. Meanwhile we trust that in time faithful and loyal brethren who seek to maintain your Reverences' instructions and the lawful Coetus established by Do. Schlatter, in the face of so much opposition, may not be ignored henceforth, but the receipt and distribution of moneys be entrusted to them. This, it seems, to us, excepting God's guidance and his converting grace, will be the powerful means of bringing the wavering to repentance, those deserving punishment to tears, the thoughtless to their senses, and the schismatic to peacefulness, or, if necessary we shall thereby be delivered from them.

Do. Schlatter has further communicated to us the above-mentioned letter, from which we learned with astonishment how he was accused before your Reverences so undeservedly (being altogether innocent) by several unfaithful and false ministers behind his back and ours, to the injury of us all, which seemed to us so distressing that we resolved without Do. Schlatter's knowledge to defend him before your Reverences, and at the same time to confirm his own defense, which he had already sent to you during the preceding month, and now having been subscribed by us, is again about to be sent to you. Among other things we can not refrain from remarking that we do not take Do. Schlatter's part merely to please him, or from personal interest. But we are able with a good conscience, and find ourselves even obliged, to bear witness, that Do. Schlatter has conducted himself perfectly in accordance with your Reverences' intentions, and has made himself liable to none of those accusations whereof he seems to be suspected by your Reverences through the above-mentioned letters:

1. Inasmuch as he has refused to the elders neither a voice nor a seat, until your written injunctions had given him occasion to do so; moreover, he has always acted in conjunction with us.

2. In no way did he force himself upon the Philadelphia people, but Do. Rubel is the chief cause (as we are perfectly convinced) of the division there, as appears from the various minutes of our Coetus.

3. We know of no superintendency, pre-eminence or unusual superior lordship, wherewith Do. Schlatter should have shown himself among us, or whereof he made himself guilty.

4. Much less has he ever given any evidences of forcing himself upon our Coetus, as stated, as continuous president (Praeses perpetuus). On the contrary, at every meeting he has resigned the presidency of his own accord, but our confidence in him has caused him always again to accept the office, the same as Do. Stoy the office of secretary. But at this meeting we could in no way persuade them thereto, and Do. Rieger was chosen president, and Do. Otterbein secretary. In passing permit a brief remark, namely, that this and other accusations have sprung simply from malice, since Do. Stoy has been secretary (without being accused) as long as Do. Schlatter was president.

5. Do. Schlatter has done with the Bibles exactly as your orders required, which did not reach him till eight months after the Bibles were received.

6. With regard to the collected money of Reiff we pity Brother Schlatter, who must constantly bear the blame of the imprudence committed by Do. Weiss in connection therewith 20 years ago, and is repeatedly slandered and abused as a deceiver, and we know not what else. Further, if your Reverences were better acquainted with the circumstances of the country and the irregular conduct of certain ministers, it would certainly commend itself to your Reverences to communicate the letters intended for private persons to our Coetus, and prevent thereby a harmful use being made of them. We also beg and request you most humbly to send back to us certified copies of the letters, accusing Do. Schlatter and others, from Dos. Leydich, Weiss, Steiner and Rubel.

With reference to the elders, we wish as yet for some time to be allowed to have the privilege of holding Coetus without them, because their presence occasions expenses and sometimes even disturbance in the congregations (regarding the pastor's salary), or even a peasant war, inasmuch as ignorant farmers have as much or even more to say than the ministers themselves in these sad times, when church discipline by the very misconduct of certain ministers is set aside. Otherwise it would be no trouble for us to get 30 or 40 elders together

to confirm what we have written. Hence we have the boldness to warn your Reverences most respectfully that the large number of signers is no warrant that what is written is true, since it frequently happens that many are induced to subscribe what they can neither read nor understand.

In conclusion, we modestly make known to your Reverences that we are entirely resolved to abide by your orders, and thus also from this time forth shall hold no more Coetus, nor labor towards effecting any general reunion with the opposing brethren, and so forth, unless we shall have special instructions to do so from your Reverences and the Rev. Classis of Amsterdam, and from them learn what we are to do with the above-mentioned weak or disorderly brethren. We patiently await how we ought and should conduct ourselves in these deplorable circumstances.

Jac. Lischy, Minister at York, Kreutz Creek, Bermudian and Codorus.

H. W. Stöy, V. D. M. at Tulpehocken.

MINUTES OF THE RIVAL COETUS, HELD AT COCALICO, OCTOBER 10-12, 1753.

(Hague 74, i. 83.)

Very Rev., Learned and Honorable Sirs, much beloved Church Fathers of the renowned Synods of North and South Holland:

In submission to your Reverences, we, your humble servants, have observed our duty, obediently to convey to your Reverences the minutes of our Coetus held at Cocalico, the 10th, 11th and 12th of October, of this year, and the most submissive answer to your Reverences' most honored Synodical letter, which was publicly and plainly read in our assembly and taken to heart; not doubting but that altogether they will be favorably accepted by your Reverences. After a very edifying sermon on 1 Peter ii. 5, by Do. Weiss, Pres. p. t., our Coetus was opened, when, after invoking the name of God in the several sessions, the following resolutions were adopted:

1. With regard to the congregation at Philadelphia. Although we observed, from the pledge in Do. Schlatter's own handwriting, that his Reverence had left the congregation at Philadelphia free to receive him on his return as their pastor, or not to receive him, nevertheless at our Coetus, in order to remove all offense, and to prevent all disorder in the future, for the promotion of the honor of God, for the upbuilding of the Church and the restoration of the general peace, it was unanimously resolved that both congregations at Philadelphia, alas, hitherto separated from each other, should again unite in the spirit of love, and by the majority of votes choose for their pastor one recommended and accepted by your Reverences, and recognized as a member of our Coetus, outside of which we recognize no other lawful pastor for the congregation at Philadelphia. To this end our president, as well as other brethren, have offered their services, to go down at any time at the desire of the congregation and hold an election.

2. With regard to the congregation at Germantown. It

gave us particular satisfaction in our Coetus to receive both from Do. Conrad Steiner (who has expressed his regret over what took place at Philadelphia) and from his elder, Mr. Paul Geissel, in the name of the congregation at Germantown, their proposal and request to be recommended to your Reverences, and to be received as members of our Coetus, and to become subordinate thereto. They also request to have a part in the subsidies, being in great need. After careful deliberation we accepted their Christian petition, and deemed it prudent to recognize and accept them henceforth as members of our Coetus, and have a part in the subsidies with the understanding that the congregation at Germantown should be combined with another congregation. For this reason we recommend them most heartily to your Reverences.

3. As regards the 200 guilders, which are said to be in the hands of Do. Schlatter, of the money collected by Reiff, we have resolved in our Coetus that of this, 100 guilders should be given to Germantown, and 100 guilders to Skippack, in accordance with the definite instruction of your Reverences.

4. Upon the petition made by elder Abraham Sayler to our Coetus, in the name of the congregation at Providence (which until the present was regularly served by Do. Leydich every four weeks), whether an arrangement could not be made whereby the congregation there could be supplied every fortnight. Our Coetus has considered it advantageous to supply the congregation at Providence in turn, both by Do. Leydich and by Do. Steiner. In accordance with this arrangement divine services will be held every two weeks at Providence.

5. Because the congregation across the Schuylkill * is in the same condition as the church at Providence, therefore we have resolved in our Coetus that the congregation across the Schuylkill shall be supplied in like manner as the congregation at Providence.

6. In the judgment of our Coetus, the congregation at White Oaks can be combined with the congregation at Bastian Reyer's, and be supplied by Do. Waldschmidt.

* This must be East Vincent, in Chester Co., because Coventry, now Brownback's, was served in 1753 by Fred. Casimir Mueller, as is shown by the church records.

7. In answer to the proposition made in our Coetus to acknowledge and consider as a regular minister, according to our Church-Order, Frederick Casimir Mueller (he is a man leading a very offensive life, who has thrust himself into the ministry and has caused much confusion in this country), we in our Coetus have unanimously decided in the negative, with the additional warning (to the congregations) to be on their guard against such a man.

8. Our Coetus having well taken into consideration all the circumstances of the congregation at York, across the Susquehanna, which has sadly declined on account of Do. Lischy, has considered it necessary, in order to remove all confusion and to promote the upbuilding of the congregation there, to direct Do. Tempelmann and Do. Waldschmidt to preside at the election, to be held by the congregation for a pastor on the 17th of October of this year, 1753, by a majority of votes, and that only such a one may be accepted by the congregation as its pastor who shall be a lawful member of our Coetus in submission to your Reverences.

Specifications of the salaries of each of the ministers in Pennsylvania, who with their elders appeared at the Coetus at Cocalico by the special direction of your Reverences, and voted, namely:

Do. Leydich, who serves Falkner's Swamp (being the earliest Reformed congregation founded in Pennsylvania) and Providence, as well as Schuylkill, receives, according to the subscriptions of the members of his congregations, altogether a salary of 40 pounds.

Do. Rubel, who, upon confessing his hasty actions, has been accepted as a member of our Coetus, receives as a yearly salary from his congregation at Philadelphia, according to the subscriptions, 50 pounds.

The congregation at Germantown, combined with Witpen or Providence, raises for the support of its minister, Do. Steiner, 40 pounds.

Do. Weiss gets for his yearly salary from his congregations at Old and New Goshenhoppen, and at Great Swamp, 40 pounds.

The congregations at Egypt, Jordan and Heidelberg, being served by Do. Wissler, contribute as a salary 35 pounds.

The congregations at Cocalico, Seltenreich and Muddy Creek, contribute for their minister, Do. Waldschmidt, 35 pounds.

Do. Tempelmann receives as a yearly salary from his united congregations at Swatara, Quittopehilla, Tolpehille and Rufack, [Rapho], 25 pounds.

Fredericktown and Conococheague contribute yearly as salary for their pastor, Do. Frankenfeld, 40 pounds.

These ministers, just named, have received both in money and Bibles from the hands of Do. Schlatter, according to the receipts given to him, with all gratitude from the donations graciously bestowed upon us, the following amounts:

Do. Leydich has received in money 10 pounds and 16 shillings; in Bibles, 18 Basle folio Bibles and 12 Herborn octavo Bibles; 3 folio Bibles serve for the use of the congregations on the pulpits, 15 have been sold by order of Do. Schlatter at 10 shillings apiece, and 5 pounds thereof have been given to the school-teacher of the church at Falkner's Swamp; the other money for the Bibles is still in the hands of those to whom the Bibles were sold. The Herborn octavo Bibles were given away.

Do. Rubel has not received from Do. Schlatter either any money or any Bibles, although he asked for both.

Do. Steiner similarly has not received the least contribution from Do. Schlatter, although he made a request of Do. Schlatter for a contribution.

Do. Weiss has received from Do. Schlatter in money 10 pounds and 16 shillings; in Bibles, 24 Basle folio Bibles, of which he sold 12 by direction of Do. Schlatter at 10 shillings apiece, the money being given to Do. Schlatter at his desire; the other 12 were given away and placed upon pulpits.

Do. Wissler has received from Do. Schlatter only in money one pound, two shillings and six pence.

Do. Waldschmidt has received from Do. Schlatter in money 27 pounds and 10 shillings; in Bibles, 30 Basle folio Bibles and 7 Herborn octavo Bibles, of which 20 Basle folio Bibles, at 10 shillings apiece, were sold by order of Do. Schlatter, and the money given to him at his desire, but the remainder of the large folio Bibles and all the small Herborn Bibles were given away, and placed upon pulpits.

Do. Tempelmann has received in money 6 pounds; in Bibles, 24 Basle folio Bibles and 12 Herborn octavo Bibles; 12 Basle folio Bibles were sold by order of Do. Schlatter at 10 shillings apiece, and the money was given to him at his desire. The remainder of the large folio Bibles and all the small Herborn octavo Bibles were given away, and placed upon pulpits.

Do Frankenfeld has received from Do. Schlatter in money 20 pounds; in Bibles, 12 Basle folio Bibles and 24 Herborn octavo Bibles, of which 8 Basle folio Bibles were sold, per order of Do. Schlatter, at 10 shillings apiece, and 3 pounds given to the schoolmaster Dupper [Tauber],* but the balance is still in the congregation. All the Herborn octavo Bibles, together with the remaining Basle Bibles, were given away, and placed in pulpits.

The 150 guilders generously bestowed by your Reverences have been gratefully received by Dos. Weiss, Leydich and Lischy from the hands of Do. Schlatter, each in the proportion of 50 guilders, and they have given to Do. Schlatter a receipt therefor.

As regards the full amount, both in regard to the subsidies and in regard to the Bibles, bestowed generously through Do. Schlatter, we cannot render your Reverences any other report, because Do. Schlatter up to this time has not yet consented to give us any account. We have noticed with regret that Do. Schlatter has dealt very arbitrarily in the matter of the Bibles, so that he distributed some according to his own pleasure before a Coetus was held.

Of your Netherland Church-Order, of which your Reverences are pleased to make mention, none has as yet come to our hands.

It causes us much embarrassment that your Reverences should think that we cared little for you. We take the liberty of answering you that we regard you with the most dutiful esteem. That Do. Schlatter has not kept the promise made to you grieves us very much. It was our duty long ago to send most obediently a reply to your most esteemed Synodical letter transmitted to us. To this end Do. Leydich proposed in good time, even with the approval of and after consultation

* See Minutes of 1752, October, Session IV., art. 6.

with Do. Schlatter, to meet at Goshenhoppen, where most of the ministers, as Dos. Weiss, Leydich, Steiner, Schlatter, Rubel, Waldschmidt, Wissler, Stoy, Tempelmann and Frankenfeld, with their elders, assembled at the friendly invitation of Do. Leydich. But when Do. Schlatter appeared, much chagrined, because he neither had given his consent that Coetus should there be held nor was pleased that the Synodical letter was opened and read, he not only prevented the Coetus from being held at that time, but also gave occasion among the brethren for great dissatisfaction, especially when he violently sought, against the desire and wish of all, to take the Synodical letter with him. For this reason we were compelled, being in the utmost extremity, to send out a notice for a Coetus to be held at Cocalico on October 9th of this year, 1753, and elected Do. Weiss as president, at the special direction of your Reverences in your most honored Synodical letter. He also called the Coetus, in our name and by our order, to meet at the appointed time and place, and all the brethren, both ministers and elders, were most cordially invited, of whom all appeared except Dos. Schlatter, Du Bois, Rieger, Otterbein, Stoy and Lischy; for although the three last named came, they did not remain, nor did they keep their promise made to us to unite with us the next day, together with the other brethren, in order to act in concert with us, although we had employed every means and had made the most Christian propositions to them, which might serve to promote the glory of God, the upbuilding of the Church, and a brotherly harmony. Do. Weiss and Do. Leydich, in particular, declared at our Coetus that in the beginning they had made great concessions to Do. Schlatter, having even signed several letters in Do. Schlatter's interest, touching his stay in Philadelphia as pastor, his election as president, the seating and voting of elders at Coetus, and the confirmation of the Minutes of the Coetus held in Lancaster, out of esteem for your Reverences, who had placed great confidence in Do. Schlatter, and out of gratitude to Do. Schlatter, who had taken great pains (although he had not built upon good foundation in his work) that Dos. Weiss and Leydich might not appear as though they would place any obstacle in the way of

the work that had been begun, but much rather give every assistance and promotion to such work. But since Dos. Weiss and Leydich observed that all their efforts were fruitless and in vain, and the people in Pennsylvania generally were not pleased with Do. Schlatter, and the elders neither could nor would give up their rights, and a great dissension arising in Philadelphia, where the people appealed to the pledge given to them by Do. Schlatter, and he by his actions sought his own glory more than the glory of God, and looked more to his own profit than to the welfare of our churches, therefore Do. Weiss and Do. Leydich found themselves conscientiously compelled, in order to counteract all confusion and to prevent all disturbance, for the promotion of the glory of God in the upbuilding of the Church, to bring Do. Schlatter to a different view and to convince him of a better way, even by fraternal representations to him at different times and occasions. But in vain, for Do. Schlatter would not allow himself in any way to be guided by us, which was to our injury and that of our churches in this country, which grieves us very deeply. In this connection we have heard read, with the greatest astonishment, a letter from Do. Schlatter to Dos. Weiss and Leydich, written at Philadelphia under date February 20, 1753, wherein he declares both Dos. Weiss and Leydich to be good men, seeking the best, notwithstanding that they had acted against his wishes.

We cannot omit to inform your Reverences most submissively, that your latest, most honored Synodical and Classical letters, besides other letters addressed to us, were tampered with. For although Do. Schlatter received them together from the Post Office in Philadelphia, sealed and in good condition, yet it seems as if they had been for the most part opened before they reached our hands, which has caused much suspicion among us. In view of this, it is our most humble petition to your Reverences that in case we are honored in the future with a letter from your Reverences, you will do us the favor to address the same either to New York to Do. Boel, or to Philadelphia to Mr. Benjamin Shoemaker, so that the president of Coetus can receive the same most honored communication from their hands. And in order that this, our present letter, may reach your Reverences unaltered, not

in the least changed against our wish and will by additions or erasures (as we learned occurred on another occasion), we have chosen from our midst certain ministers and elders, who, before it is sent over, shall, in our name, hear it plainly read, so as to ascertain whether it corresponds with the original, in order that the same having been found correct in every particular no one besides the president and secretary may sign the writing in attestation of the same.

For the rest we thank your Reverences as well in general for your fraternal love and favorable disposition towards us, as in particular for your Reverences' very wise and Christian counsel, confessing therewith our heartfelt sorrow over the distressing condition of our church in Pennsylvania, adding this good wish from your humble servants, that the great God will look in favor upon us, that He may rule by His Spirit the hearts of your Reverences (to whose generous and Christian judgment we most obediently submit ourselves) and influence you in the future not to abandon us, but much rather to give us your fatherly support, as those most submissively depending upon your Reverences; and recommending ourselves with most dutiful respect to your Reverences' favor, we are, with great esteem, yours, our most Learned and Honored Sirs, our much beloved Church Fathers.

Signed in our name and by our order, your Reverences' most submissive, most obedient servants,

GEORGE MICHAEL WEISS, Pres. p. t.,
JOHN PH. LEYDICH, Sec. p. t.,
JOHN WALDSCHMIDT, V. D. M., pastor at Cocalico,
J. JACOB WISSLER, V. D. M., at Egypt,
JOHN MILLER, elder at Falkner Swamp,
ABRAHAM SAHLER, elder at Providence,
ERNEST KURTZ, elder at Philadelphia,
PAUL GEISSEL, elder at Germantown.

Done in our Coetal assembly at Cocalico, in Pennsylvania, October 12, 1753.

MINUTES OF COETUS, HELD IN PHILADELPHIA, OCTOBER 30, 1754.

(Hague 92, b. 13, and Amst. Folio, No. 75.)

COPY OF THE MINUTES OF THE ASSEMBLY OF REFORMED MINISTERS HELD IN PHILADELPHIA, AND TRANSMITTED ON NOVEMBER 2ND TO THE REVEREND DEPUTIES OF THE TWO REV. SYNODS OF SOUTH AND NORTH HOLLAND.

Philadelphia, *October 30, 1754.*

Very Reverend, etc.:

After Do. Schlatter by God's goodness had happily returned from Europe, he invited us as friends and brethren to assemble at his house in Philadelphia, in order dutifully to consider the paternal instructions and injunctions of the Rev. Deputies of the Classis of Amsterdam, which invitation we all readily answered by our attendance.

SESSION I.

It was resolved (after the example of Do. Schlatter in his letter to us) not to call this present assembly of the brethren an ordinary Coetus, as at this time it was principally our object to establish a perfect unity and Christian bond among and between the ministers, for which the presence of the elders was not strictly necessary.

Thereupon the honored letter of the Rev. Deputies of both Synods was read, with their salutary instructions, together with the Pastoral Letter of the Rev. Deputies of the Rev. Classis of Amsterdam (composed in connection with the Deputies of both Synods and transmitted most kindly to us), which letters were drawn up in April, June and July in the Hague, Haarlem and Amsterdam, and placed in our hands by Do. Peters, from which we have well learned the exceptional care, wise and Christian resolutions, and highly necessary instructions of your Reverences, and have accepted the same most obediently with special esteem, in order to observe carefully such pious and fatherly rules and regulations with God's grace, and thus in the future with redoubled zeal to

become again worthy of your love and long-continued favor.

Hereupon Do. Schlatter communicated to us his written dismissal of June 16th of this current year, received from you at Haarlem, and then he took leave of us.

SESSION II.

In the absence of Do. Schlatter, we adopted the following resolutions:

1. We found ourselves compelled heartily to confess (at least a large part of us) that we have not properly come up to the expectation of the Rev. Fathers in Holland, and, moreover, have made ourselves unworthy of their affection and generosity, of which confession several of us gave sincere expression.

2. It was considered necessary to charge some one specially with the care of our church affairs, and it was unanimously resolved that Do. Schlatter, as he resides in Philadelphia, and has the requisite experience, was the person most fitted for it, and for this reason should be requested and appointed by us.

3. Further, Do. Schlatter was earnestly invited again to attend our Coetus, and the present meeting as a member.

4. Do. Schlatter having appeared, all past differences were laid aside in love, and he was again reconciled to Do. Steiner and others, and each one of us was ready to confess before God in all sincerity in whatever we were convinced to have given offense or provocation. And as a result there was effected under God's blessing a general, and, as it appears to us, genuine peace, and thus was laid the foundation for our future rest and edification.

5. Do. Schlatter was charged with the aforesaid commission. He expressed his appreciation of the confidence of the brethren, and (with God's aid and our fraternal assistance) he assured us that he was willing to continue to advance the welfare of the churches in general, and of each of the brethren in particular, with all his heart, and to the best of his ability, as he had done heretofore, but that he could accept the commission laid upon him only provisionally, until the Rev. and Christian Fathers in Holland were able and willing to approve of it and consent to it.

6. It was resolved to hold on Wednesday, April 9, 1755,

a regular meeting of our Coetus in Lancaster, for which Dos. Weiss, Rieger and Leydich were appointed as president, secretary and assessor respectively. Moreover, Do. Weiss consented to open said Coetus, if life and health should permit, at 9 o'clock in the morning, with a sermon, and Do. Rieger to conclude the same with another.

7. It was resolved that neither the president nor the secretary, nor any one having occasion to write to Holland in the name of the brethren, shall do so unless in conference with the remaining brethren, and that the minutes of our Coetus ought always to be drawn up, finished and dispatched before the Coetus separates. Further, Do. Schlatter alone was authorized by us to communicate to the Rev. Fathers in Holland whenever it was necessary, and as accurately as possible, whatever had been forgotten, or whatever of importance might occur between the regular meetings.

SESSION III.

An extract from the article concerning Mr. Caspar Rubel in your Reverences' latest letter, was made in writing and sent to him, together with a special letter to his consistory, with the request to consent to appear at our meeting the next day at 10 o'clock, in order to listen to certain wholesome and Christian directions contained in your letter.

Further, Dos. Schlatter, Stoy and Waldschmidt have received from Messrs. Benjamin and Samuel Shoemaker 290 pounds Pennsylvania currency, being the two thousand guilders kindly sent us last October through the Messrs. Hope, of Rotterdam.

Do. Schlatter also handed over to each one of us a copy of the Church-Order which you sent us through his Reverence.

Further, each one of us reported his income from his congregations, as follows:

Do. Weiss reckoned his at 40 pounds.
" Steiner " " 50 "
" Leydich " " 40 "
" Du Bois " " 50 "
" Stoy " " 36 "
" Waldschmidt " 30 "
" Frankenfeld " 40 "

Do. Lischy reckoned his at 45 pounds.
" Rieger " " -2* "
" Tempelmann " 25 "
" Otterbein " " 45 "
" Schlatter " " 10 "

Considering that the donations this year are not as large as last, and taking into account the poor school teachers, we have resolved this time (although it is hard for us) to supplement our salaries only to the extent of 400 guilders, or sixty pounds, and draw the other 50 guilders next year, if possible. Thus Do. Schlatter has drawn but 40 pounds of the 300 guilders which you had set apart for him, and but 12 pounds 8 s. of the 22 pounds 8 s. that remained due to him from last year; hence there remains to his credit the sum of 15 pounds, or 100 fl. (guilders).

	£.	s.
Do. Weiss has drawn	20	
" Lischy "	8	
" Steiner "	10	
" Leydich "	20	
" Du Bois "	7	10
" Stoy "	24	
" Waldschmidt "	30	
" Frankenfeld "	20	
" Otterbein "	15	
" Rieger "	8	
" Tempelmann "	7	
" Bartholomaeus "	25	
The deserted wife of Do. Dorsius	6	
Do. Wissler's widow (he having died a month ago, after a sickness of two months)	10	
Coetus seal	4	
	267	7

The school-teachers were remembered in the following manner:

* Thus in the original.

	£.	s.
The school-teacher at Lancaster	3	
" " " Tulpehocken	3	
" " " Falkner Swamp	2	10
" " " Providence	2	10
" " " Seltenreich.	2	
" " " White Oaks	1	
" " " Kreutz Creek	2	
" " " Conewago.	3	
" " " Conococheague	1	
" " " Philadelphia	2	
	22	
Sum total	289	7

Meantime two elders came from Mr. Rubel's congregation, to whom was read the pastoral letter. It was also resolved that said pastoral letter be read in all the churches on the first Sunday in December. Finally Do. Schlatter was commissioned to write out the minutes and to send them off, and also to prepare some Post Acta, as he shall deem profitable for us all and for the best interests of our congregations, the more since we have full confidence in his fidelity.

PHILADELPHIA, November 2, 1754.

GEORGE MICHAEL WEISS, PHIL. WM. OTTERBEIN,
JOHN CONRAD STEINER, JONATHAN DU BOIS,
JOHN PH. LEYDICH, J. B. RIEGER,
CONRAD TEMPELMANN, H. W. STOY,
THEODORE FRANKENFELD, JACOB LISCHY,
JOHN WALDSCHMIDT, MICHAEL SCHLATTER.

COETAL LETTER SENT TO THE SYNODS, NOVEMBER 3, 1754.

(HAGUE 92, B. 13 b.)

Very Reverend Deputies, Dearly Beloved Fathers, Much Esteemed Benefactors, etc.:

Through the sudden departure of the ship which is to take these letters along, I am prevented from adding some proper Post Acta, which I shall soon send with dutiful obedience, if the Lord grants me health and strength.

At present I can only state with gratitude to God that our first meeting has been held with a most desirable harmony, so that I can almost flatter myself with the good hope that your Reverences will henceforth be gladdened with delightful reports about the blessed growth of congregations and schools.

Do. Rubel seems to be uneasy and not well satisfied with the dismissal which he received, saying that your Reverences had not understood his letters very well. His congregation is not well pleased with his unbecoming conduct, and seeks only an opportunity to rid itself of him; meanwhile the members accuse each other of inconstancy and disorderly conduct; however, they already begin to see that so doing they will not accomplish anything but injury and confusion. For this reason it is most necessary, if your Reverences approve of it, to seek and to send over to us two or three pious, sensible and peace-loving ministers for this and several other congregations.

I preach at present, at the unanimous request and advice of the brethren, to the regular and loyal Reformed congregation in this city, not as their settled pastor, but only out of love to them and as often as my time and work will allow, until your Reverences will be pleased to send them a minister.

With regard to the commission laid upon me by the Coetus, and my reception as member of the same, I can unhesitatingly testify that neither the one nor the other was sought by me directly or indirectly; on the contrary I was compelled to be satisfied with it until your Reverences will deem it advisable either to approve or disapprove of this resolution. I also hope, with God's help, not to undertake anything against your Christian and wise intentions, but to submit obediently and strictly to the orders of your Reverences.

Finally, I take the liberty to recommend most humbly, the general welfare of the congregations and of their ministers, as well as my own, to your Reverences' tender care and further favor. Invoking all essential blessings upon your congregations, offices, persons, and families, I call myself with deepest and most tender respect Very Reverend and well learned Sirs, Deputies of both Synods, honorable benefactors, your Reverences' most humble, dutiful and unworthy servant,

PHILADELPHIA, November 3, 1754. MICH. SCHLATTER.

ADDRESS TO THE HONORABLE ROBERT HUNTER MORRIS,* ESQ., GOVERNOR OF PENNSYLVANIA, FROM THE REFORMED CLERGY OF THE SAID PROVINCE, NOVEMBER 2, 1754.

(TRANSLATED FROM PENNSYLVANIA ARCHIVES, VOL. II., P. 185 F.)

Most Honorable Sir:

We congratulate ourselves and you, who by the appointment of the wise and well-disposed Majesty, our most gracious King, have come to us from England safely and in good health as a most excellent governor.

May God, the highest, greatest and best, bless all your acts, that you may be able to govern us safely, agreeably, and successfully, and prosper us.

This, most honorable Sir, which we sincerely implore for you and us, our religion which we profess teaches us, and the office which we hold requires of us. But all of us who have subscribed our names as ministers of the Gospel of Jesus Christ, follow the teaching of the church which we believe to be orthodox, commonly called Reformed, founded and established throughout Holland, England, Switzerland, Palatinate, etc., which, even if we did not make mention of it, would be well known to you through your knowledge of public affairs from the Acts of the German Empire and other European states. Having been imbued with, nourished by, and brought up in the doctrine and discipline of this church, being devoted to God and our neighbors, having left our native country, and having been called and sent to this country, we must instruct, in the sound principles of Protestantism, out of the Sacred Scriptures and the authentic Symbols, as many as desire to hear us, especially Germans, the greatest number of whom dwells scattered through all the counties of Pennsylvania, so that all of whatever kind and condition, in accordance with the measure of their capacity and strength, divinely granted, may learn to understand the duties of man as citizen and Christian. In this way fearing God, honoring the King, loving our neighbors, leading, moreover, a quiet and peaceful life, we may afterwards become partakers of that better life whose author is Jesus Christ, blessed for ever.

May we be allowed to add this, most honorable Sir, the Christian religion does indeed not loosen the bonds of society, but rather strengthens them, does not disturb the body politic, but pacifies it, does not wound, but heal; in a word, piety establishes government.

Therefore, most honorable Sir, we ask submissively and earnestly with that singular boldness which is becoming to a minister of the Gospel of

* R. H. Morris became Governor of Pennsylvania in October, 1754.

Jesus Christ, that you will manfully and kindly favor and assist us in this our duty to reach henceforth this most noble, catholic end.

We, in turn, will be devotedly mindful of your Honor in our private and public prayers before God and our congregations.

Farewell, most honorable Sir, in God the Father of Lights reconciled to us through Jesus Christ.

In testimony of our sincere devotion we individually subscribe our names with unanimous consent.

Your Honor's most devoted and humble servants,

PHILADELPHIA, November 2, 1754.

JOHN WALDSCHMIDT, Cocalico.
THEODORE FRANKENFELD, Frederick, Md.
JONATHAN DU BOIS, Northampton.
CONRAD TEMPELMANN, Swatara.
CONRAD STEINER, Germantown.
MICHAEL SCHLATTER, Philadelphia.
JOHN BARTHOLOMEW RIEGER, Lancaster.
JOHN PHILIP LEYDICH, New Hanover.
GEO. MICHAEL WEISS, Goshenhoppen.
JACOB LISCHY, York.
P. W. OTTERBEIN, Lancaster.
HENRY WILLIAM STOY,* Tulpehocken.

COETAL LETTER SENT TO THE CLASSIS OF AMSTERDAM, DECEMBER 17, 1754.

(AMSTERDAM PORTFOLIO, No. 76.)

Very Reverend and Well Learned Sirs, Very Highly Esteemed Fathers:

If ever the outlook has been such as to warrant good hope and happy progress in churches and schools, such is the case at present. It seemed as if several of the brethren were guided by another spirit, so that I may flatter myself with the good hope (if it will please our glorified Saviour as the Head of the Church to direct his servant and to guide his flock most graciously) that your Reverences shall henceforth be able to receive joyful news from these regions regarding the growth and increase of the churches and schools.

Do. Rubel seems ill at ease, and not well satisfied with his dismissal, declaring that your Reverences have not correctly understood his letters. His congregation is decreasing, and the majority wish that they could be rid of him. Meantime they are accusing each other, to their great harm, of their irregular and quarrelsome actions, and they begin to see that their conduct, since Do. Steiner arrived in this country, has brought after it nothing but injury, confusion, contempt and aversion against religion.

* The writer of the letter was probably Stoy, whose name is last, and who was a good Latin scholar.

Therefore the brethren have charged me to humbly beseech your Reverences, if it might please you, to send us two or three quiet, pious and peace-loving ministers to take charge of Philadelphia and other vacant congregations. At the same time, by the advice and request of the brethren in general, I have consented to continue to minister to the regular, loyal, but small, Reformed church in this city, merely out of love, *and not as their settled pastor*, (in so far as my other office will allow this), until some other minister may be appointed for it by your Reverences. With regard to the above-mentioned commission laid upon me by the brethren, and their act of receiving of me again as a member of Coetus, I dare unhesitatingly assert that neither the one nor the other was either directly or indirectly sought by me, but was (without saying too much) thrust upon me, to abide by it until it might be found right and desirable by your Reverences either to approve or to disapprove of such resolution. I hope also, with God's help, never to undertake anything against your Christian and wise purposes, but always to subject myself most obediently and strictly to your commands. The brethren have also unanimously requested me to visit all their congregations before the session of our Coetus in April, to call their consistories together, and to make regulations with the assistance of the neighboring ministers about the salary, etc., in order thus to be in a condition after this to send an accurate report to your Reverences about the number, the increase, the circumstances of the congregations, and also about the merits of the ministers, etc. I take this occasion to ask your Reverences what we are to do with this or that minister, who should neglect one or more of the congregations entrusted to him, for the sake of his ease, or because of a hasty temper, or for other reasons, and would thus lose a part of his salary, and whether such a one then dared to, or could, lay claim to the subsidies sent by your Reverences, while the others, who in fidelity were doing their utmost, might look on?

Whether, in case the Coetus, on reasonable grounds, should add a congregation to any minister's previous charge in order to make his salary more adequate, and such a minister should refuse this without sufficient reason, he nevertheless may claim his full supplement from the donations?

It would have gratified me if your Reverences had consented, or might yet consent, to send over for our guidance the resolution concerning the 200 florins (guilders) from Reiff's collection, taken last spring at the Hague. Finally, I take the liberty (in the name and by order of the brethren), to commend the welfare of the churches and their pastors, as also my own, in humility, to your tender care and further favor, and, after invoking all essential blessings upon your churches, offices, persons, and families, to call myself as long as I live, with deepest and tenderest esteem, Very Reverend, Very and Well Learned Sirs, Deputies of both Synods, and Rev. Deputies of the Rev. Classis of Amsterdam, your Right Reverences' submissive, dutiful and unworthy servant, MICH. SCHLATTER.

PHILADELPHIA, December 17, 1754.

P. S. I ask most humbly to kindly communicate this letter to the Rev. Deputies of the Synods.

PROTOCOL OF THE COETUS OF THE REFORMED CONGREGATIONS IN PENNSYLVANIA, MARYLAND, ETC., HELD IN THE NAME OF OUR SAVIOUR, JESUS CHRIST, IN LANCASTER, APRIL 9-11, 1755.

(N. B., No. 792.)

Wednesday, April 9th. The Coetus was opened with an edifying sermon by the President, Do. Weiss. The first [business] session was begun in the afternoon at three o'clock with fervent prayer.

I. SESSION, P. M.

1. First of all there were presented to the President and the Reverend assembly certain necessary regulations for consideration, in order that affairs might be conducted in this and subsequent meetings of Coetus in a Christian, fraternal, peaceful, edifying, and orderly manner, and thus our Coetus be held in more respect. These regulations were then unanimously subscribed by us all, namely, Dos.

1. George Michael Weiss, p. t. President, pastor at Goshenhoppen,
2. J. B. Rieger, Secretary, pastor at Schaeffer's Church,
3. J. Ph. Leydich, Assessor, pastor at Falkner Swamp,
4. Michael Schlatter,
5. Jacob Lischy, pastor at York,
6. William Otterbein, pastor at Lancaster,
7. William Stoy, pastor at Tulpehocken,
8. Theodore Frankenfeld, pastor at Frederick, Md.,
9. John Waldschmidt, pastor at Cocalico,
10. Jonathan Du Bois, pastor at Northampton,
11. Conrad Tempelmann, pastor at Swatara,
12. J. Conrad Steiner, pastor at Germantown.

Voting Elders.

Christopher Heuser,	John Lein,
John Mueller,	John Michael Rein,
Peter Kohl,	Jacob Kuntz,
Henry Bamberger,	Peter Rentsch,
William Bennet,	Henry Kolliker,

John Schutz.

2. The esteemed letter of the Rev. Deputies of both Synods, under date October 9th, 1754, was opened, read, and received with special gratitude.

3. Do. Rubel, having heard of this letter, desired an extract of such portion thereof as might refer to himself, which was granted to his Reverence by the Coetus.

4. John Stellwagen, a delegate from Do. Rubel's congregation in Philadelphia, was present, and respectfully petitioned that it might please the Rev. Coetus to take the distracted congregation of Philadelphia under its good care and protection, and to devise suitable means for the restoration of peace and unity among the members. He was able to declare in the name of the congregation that now, by the grace of God, they earnestly desire to be subject to the direction of the Rev. Synods and the Rev. Classis of Amsterdam, to submit themselves also to our Coetus and church discipline, and that they have come to the conclusion henceforth to live in harmony with the same.

It was in the highest degree agreeable to the Rev. Coetus to hear that this congregation was beginning to learn that its despotic and self-willed conduct threatened it with ruin and destruction; that the members manifested sorrow that for some years they had allowed themselves, through their harmful conduct, to be brought into and kept in confusion; therefore the Rev. Coetus appointed a committee consisting of three ministers to investigate this matter thoroughly, and, if possible, to employ such measures as will promote their future peace and unity.

5. John Loescher, from Oley, together with Caspar Griesheimer, appeared, being praiseworthily concerned for the increase of the Reformed Church in that district. Hith-

erto neither church nor schoolhouse had been established there, notwithstanding it was one of the earliest settled, well-to-do, and best farming regions, but has always been the haunt of the wildest and most unruly people and sects. These people now humbly desire to be subject to our Coetal institutions, to be served in the future by no other than a minister approved and sent by the Coetus; it being further noted that they had almost completed a stone church. Dos. Steiner and Leydich were appointed to investigate this case more fully.

6. Abraham Koerper appeared, requesting in the name of the congregation in Reading that this new town also might be provided with a minister approved by us, or at least with some religious services by one or another of our members. Dos. Lisehy and Du Bois were appointed a committee to investigate the matter.

7. Louis and Andrew Schryver [Schreiber] addressed us in behalf of the congregation of Conewago, also requesting, if possible, to be served by us, and Do. Otterbein was designated to give these petitioners a further hearing.

8. A petition was read from the congregation at Witpen, also requesting to be cared for by our Coetus. Both this request, and the manner in which they might be served, were referred to a committee.

9. The brethren began to institute among themselves a "censura morum, exclusis laicis" [an investigation of conduct, the laymen being excluded] in love yet with earnestness, and it was continued from the oldest to the youngest according to the Church-Order.

II. SESSION, A. M.

April 10.

10. The "censura morum," begun at the first session, was completed to the satisfaction of all, inasmuch as by God's goodness there were brought forward no serious complaints preferred by the brethren. May it now also please our Master and Saviour Jesus Christ to begin, continue, and graciously complete in us his "censura morum," revealing the whole heart (Hebr. iv. 12), so that in the future with

holy fear we may walk circumspectly before Jehovah's face in wisdom, and thus become wiser, humbler, more edifying, more useful, and more Christ-like in thought, speech, and act, and, thus blessed, may learn to labor and be a blessing unto others.

11. The committee on John Loescher's request reported that they were of the opinion that the Reformed congregation at Oley deserved particular attention, and suggested to the Rev. Coetus to direct five or six ministers in turn to conduct divine service there once a month until further arrangements could be made. Thereupon such ministering to this church was committed to Dos. Weiss, Schlatter, Leydich, Waldschmidt and Steiner.

12. The committee on Reading reported that in their judgment two ministers should investigate the circumstances of the congregation there, and supply the same once a month on week days for the time being, as it is impossible to do so on Sunday. The care of this congregation was committed to Dos. Otterbein and Stoy.

13. After this the committee appointed for Conewago reported that it was necessary that one of the brethren should in person investigate the case of this congregation, and then, according to the circumstances, serve and assist the same in the most appropriate manner until, under God's guidance and the care of the Fathers in Holland, more ministers should come over. The care of this congregation was committed to Dos. Schlatter and Otterbein.

14. The committee on Witpen reported that this congregation might be most conveniently served from time to time by the minister of Germantown (which is only nine miles distant); however, on condition that first of all they should in some measure remunerate Do. Schlatter for his trouble, who had supplied them for over a year from Philadelphia at least once a month, on Sunday. It was agreed that they should pay him at least five pounds before their case would be attended to, which money he did not wish to apply to his own use, but to donate it to the new church in Lancaster; only to remind the Pennsylvania congregations thereby that when ministers, with great labor, fidelity, and expense, have

sowed the spiritual seed among them, they on the other hand are in duty bound to set apart something of their abundance, to give the ministers the opportunity to reap something for their bodily wants, and not henceforth and constantly to imagine that preachers must count it an honor that the people should take the trouble to come and hear the Word.

III. SESSION, P. M.

15. A report was made by the committee which had considered the circumstances of Do. Rubel's congregation in Philadelphia. The committee ad hanc causam [on this matter] was of the opinion that Do. Rubel should leave the congregation, in accordance with the dismissal which he had received from the Rev. Deputies of both Synods and the Rev. Classis of Amsterdam, and also on account of other circumstances affecting the congregation; and that hereafter it was no longer necessary that Do. Schlatter should continue to preach for a portion of the congregation in a separate church, since he, together with the other ministers, expected after the departure of Do. Rubel to see the whole congregation once more completely reunited. The committee therefore submitted whether Do. Schlatter and Do. Rubel should cease to preach in Philadelphia at once and the church be supplied provisionally on alternate Sundays, twice a month by the remaining ministers, until a fit and regular pastor for said congregation be found, set apart, and appointed. This proposal, with unanimous consent, was at once changed into a resolution of Coetus; but whereas the call of Do. Rubel shows that the congregation must give him six months' notice before his departure or dismissal, and he was also obliged to act in accordance with this agreement, several ministers, by peaceful proposals to Do. Rubel and his elders, brought things so far with both that he resolved to preach his farewell sermon on the 26th of this month, on condition that the church would pay him half a year's salary, and Coetus pledged itself to supply the church gratis until they could obtain a pastor. Moreover, Dos. Schlatter and Rubel in all charity laid aside their personal differences. In all these efforts at peace the Rev. Coetus must

praise the pacific conduct and the impartiality of our Rev. brother Schlatter, and hereby publicly thanks him for the trouble and the services rendered by him to that portion of the congregation in Philadelphia which until this time has remained subject to Synods and Coetus, which services were undertaken at our request, and continued to the best interests of the congregation. Further, we fraternally request him, besides his extended travels in connection with inspection of the schools, now and then to preach, as opportunity may be afforded, in our churches and congregations, whereunto may Jesus Christ sustain him with his grace.

16. Do. Schlatter gave an account, to our entire satisfaction, of the 200 florins remaining of the money collected by Reiff, and promised to pay 100 fl. to the congregation at Germantown and an equal amount to that at Skippack.

IV. SESSION, A. M.

April 11.

17. It was resolved to communicate information in writing concerning the removal of Do. Rubel, and the proposed reunion of the congregation of Philadelphia, to the congregation, with the request, if it should seem acceptable, to give notice to Do. Otterbein, that he may begin to preach to them.

18. An account was rendered by Do. Schlatter of the 800 Bibles to the satisfaction of the entire assembly, in which he gave new proof of his honesty and fidelity, whereupon a receipt covering this was furnished him by us. He still has in his possession 50 folio and nearly 100 octavo Bibles, the distribution of which was left to him.

19. A resolution was passed that no minister should be permitted to preach within the bounds of another congregation without the consent or the request of the pastor loci.

20. It was resolved that no member should be admitted to the Lord's Supper by other than his own pastor or congregation without the knowledge and certificate of his pastor; also that Holy Baptism shall not be administered to a stranger (except in case of necessity).

21. Every pastor is requested hereafter to report annually the number of members in his congregations, with the annual increase or decrease.

22. A resolution was adopted concerning and against dilatores, accusatores, calumniatores, etc. [tale-bearers, accusers and slanderers], viz., that, according to the duty of the brethren, each should unselfishly help to advance the other's honor and best interest in every way. Therefore each declared himself ready, in case any brother in future might learn that the reputation of one or another brother is attacked, to quiet the accuser until the matter has been properly brought before Coetus and the accused been declared guilty or innocent. But in case the accusation should be serious and threaten evil consequences, the officers of the Coetus shall be informed, so that they may take effective measures to remove the scandal.

23. Resolved that a minister from our number shall annually visit all our congregations in this country, to learn in what condition ministers and congregations everywhere are. Thereupon Do. Schlatter was unanimously chosen by us for this purpose, with request that he would take with him the nearest brother of each congregation, and thus make a visitation of the congregations as opportunity might be afforded.

V. SESSION, P. M.

24. Finally we came to deliberate concerning the schools which are to be established in Pennsylvania according to the plan of the New Society in London; and inasmuch as the Rev. Coetus has a very good and favorable opinion of this praiseworthy undertaking, it is resolved to send a letter of thanks to the general trustees or superintendents in Philadelphia.

25. Do. Schlatter was commissioned in our name to confer with the noble Directors of the free schools, confidentially and in good faith, concerning the proffered increase of our salaries; to fix the amount for those of the brethren who may have need of it, and also the share which they deserve for their efforts; as also to answer the questions which the abovementioned Directors have laid before our Coetus in writing, namely, how many ministers, and where the same are, how many are yet required in addition to those already in service,

and also how many school-teachers, and in what places they are needed.

26. In answer to the proposition of the aforesaid Directors, that one or two ministers, in addition to their usual labors, should take the trouble to instruct some young men, who should afterwards, wherever there is an opportunity, be employed for school or church services, it was resolved that Dos. Otterbein and Stoy be proposed as fit persons for that purpose.

27. It was resolved to humbly submit to said noble Directors at Philadelphia, in name of the Coetus, the unseemly conduct of the journalist Saur at Germantown, who is and remains steadily an enemy of the Protestant Church, and thus also of the new school enterprise, with respectful request that they would consent to adopt measures which might, if possible, prevent him from interfering with this useful work or from creating prejudices against the Protestant religion by continuing his efforts.

28. Finally Do. Schlatter was unanimously authorized to prepare the official copy of the Minutes of Coetus, to translate them into Dutch, and having made a summarized account of the distribution of the handsome and generous donations, to add the same to the Minutes; and in case anything should have been omitted to state the same truthfully and transmit it carefully to the Rev. Deputies of both Synods and Rev. Classis of Amsterdam.

Was signed by:

William Stoy,	George M. Weiss, p. t. Pres.,
Theodore Frankenfeld,	John Barth. Rieger, p. t. Sec.,
John Waldschmidt,	J. P. Leydich, p. t. Assessor,
Jonathan Du Bois,	Michael Schlatter,
Conrad Tempelmann,	Jacob Lischy,
Conrad Steiner,	William Otterbein.

ACCOUNT OF THE DISTRIBUTION OF THE DONATIONS RECEIVED FROM THE REV. DEPUTIES OF THE TWO HOLLAND SYNODS AND REV. CLASSIS OF AMSTERDAM, IN APRIL, 1755.

	£.	s.	d.
Do. Weiss drew	35.	15	
" Rieger	15		
Do. Schlatter	45		
Rest of last year	14		
Do. Leydich	35.	15	
" Lischy	37.	13.	6
" Otterbein	18		
" Stoy.	36.	18	
" Frankenfeld	36		
" Waldschmidt	36.	10	
" Du Bois	21.	5	
" Tempelmann.	10.	5	
" Steiner	36		
" Bartholomaeus.	19.	2	
Mrs. Dorsius.	5.	8	
Traveling expenses of elders	15.	4	
Pennsylvania currency	418.	15.	6

Received from Messrs. Benjamin and Samuel Shoemaker, 418 pounds 8 shillings.

COETAL LETTER OF JUNE, 1755, ADDRESSED TO THE CLASSIS OF AMSTERDAM.

(N. B., No. 795.)

[Address in French.] To Monsieur Pfeiffers, Minister of the Gospel, and at present faithful, worthy, and learned Deputy of the Rev. Synod of North Holland at Amsterdam.

PHILADELPHIA, *June, 1755.*

Very Reverend and Learned Sirs, Deputies of the Rev. and Highly Esteemed Classis of Amsterdam, Highly Esteemed and Benevolent Fathers, and Godly Benefactors, etc.:

I herewith, most obediently, send you the Minutes of our Coetus, held in April, which in the original I transmitted first in the latter part of April to Rev. Deputy Sandiford via London, and in the preceding month (for fear of the war) via New York, with request that he would kindly communicate the same to you. From these Minutes you will doubtless have learned with joy how our last Coetus acted so unanimously, and as I trust with blessed results, and that there is good reason to hope that the Pennsylvania church affairs have (God grant it) reached a good standing; also that I will be enabled, by reason of the general visitation committed to me by the Rev. Coetus, to send towards fall an exact report to Holland as to how strong all our churches are, how many ministers are yet needed, how many schools, in what places they are already erected, and where such are still lacking; also that, with God's gracious help, I purpose to employ my leisure time gradually to introduce good regulations among the ministers and the churches, to establish a Widow's Fund, and to seek to undertake other improvements, so that even here we may arrive at last, with God's help, at regular church-government, and further remain a worthy object of your love, favor and compassion. Thus you, as well as we, may subsequently have great reason to praise the goodness of God.

Before I conclude I take the liberty to implore God, in humility and with all my heart and soul, that the Netherland Church and State may forever flourish, continue to remain the glory of the earth, so that the precious golden candle of the beloved Gospel light may spread abroad its rays with lustre from you to the uttermost parts of the earth, to enlighten those who live in darkness, and to bring joy to those who love the purity of the Gospel of Jesus Christ and the Netherland confession of faith. I will only add that I, with the most complete respect, and the most tender and sincere esteem, desire to count it all my life an honor to be permitted to remain, Reverend and Learned Sirs, your Reverences' unworthy but humble and most willing servant.

MICH. SCHLATTER.

LETTER ON THE SPECIAL COETUS, HELD IN LANCASTER, OCTOBER 8, 1755.*

(N. B., No. 818.)

Very Reverend and Learned Sirs, Venerable Fathers:

Your letters, Venerable Fathers, both the Synodical of the 1st of May and the Classical of the 2d of June, were duly received by us about the end of last month. From their contents we learn that our proceedings of the 2d of November of last year were transmitted to you. We trust that you have likewise received the Acts of our regular Coetus, held in Lancaster on the 9th of April and following days of this year, 1755. Now therefore, as it is becoming, we shall make a suitable reply to your letters, Venerable Fathers, referred to in the beginning.

First of all, we ask your pardon, that, under urgent necessity, we were unable to postpone the consideration of your letters, on account of their importance, to the time of our regular Coetus in the coming spring. But we were rather compelled to meet in

SPECIAL SESSION.

To this action we were persuaded, first by the report that Do. Christopher Muentz had been sent over to us by the Christian Synods. Moreover, the war sweeping over this country, and worse than the Parthian war, did not permit delay. This war, which has begun to disturb our country, particularly Pennsylvania, caused so great peril and terror that neither our elders nor all our ministers were able to attend our assembly. May God keep us from falling into the hands of the barbarians, who are more savage than wild beasts.

We now come to the contents of your letters. We have learned from them that to our Coetal proceedings Do. Schlatter added a letter, containing some other things of which

* For the date of this Coetus, see Minutes of 1756, Art. 3; 1757, pp. 156, 164; and 1758, p. 165.

there is no mention in the proceedings themselves. This appears to be not unlike fraud.* Nor can that be placed to our account what is not contained in the proceedings themselves. For the rest let Mr. Schlatter be responsible, whom, if it could have been done with the permission of the Rev. Fathers, we would have preferred as our amanuensis to his being the superintendent. Indeed, the powers of action, granted to him by us, had been circumscribed to such restricted limits in order that he might do nothing whatever without our knowledge. Neither was compulsion needed, nor many persuasions, to induce him to assume such an office. On the contrary, we saw that he was very eager for it. Yea, of his own accord he offered himself, and undertook the work not unwillingly, knowing that the burden of the schools would not be too great for him. Thus we assented to Mr. Schlatter's wishes for the sake of preserving friendship. But now we not only submit to your demand, Venerable Fathers, again to dismiss Mr. Schlatter, but we also ask your pardon for the error committed by receiving Mr. Schlatter against your wishes, and we grieve that at least some of us, through our too great love for Mr. Schlatter, were not cautious enough, and suffered him to abuse our simplicity and good intentions.

We also learn, with great sorrow, from your letters, Venerable Fathers, that our ecclesiastical affairs are no longer carried on with the same zeal everywhere and by all in Europe. But rather that the former zeal has waned at a time when our affairs have hardly begun to be in a good condition. But how quickly will they collapse if you deny us your helping hand. May God incline your hearts to render us still longer help. For our churches are numerous and the number of Germans is everywhere large, but most of them have recently been imported to this country and thus far are poor. Many rich people have left the church and live without it; many have sworn off all religion.

* This charge is altogether groundless, as Schlatter was definitely authorized by the Coetus to write the Post Acta contained in the letter of December 17, 1754, see Minutes of 1754, session II., art. 7, p. 118.

With reference to Do. Rubel and our actions regarding him we believe, for good reasons, that we have not acted unjustly, but according to your own will and desire. But that we may not, without reason, digress too far, we may be allowed to refer you to our resolutions, which we have sent over to you about all his doings, especially in what manner he acted immediately after our arrival in Philadelphia, how he disturbed our first Coetus, held in 1752 in Lancaster, and how disgracefully he even persuaded others to leave our Coetus. Whatever other charges there were we pass them by in order to spare him in his absence; but

a. We have not only treated, in a dignified manner, the conduct of the rebellious Rubel, but we have also acted in accordance with your command. You demanded that those who left and disturbed the Coetus should be excluded in the distribution of your donations, see Acts of the Synod, March 31, 1753, sent to us through Do. Bernhard De Moor, our Reverend Father, and at that time a Deputy of the Synods. In these Acts, about the middle of the second paragraph, are found these words:

"But no one shall be his own judge and no church shall act independent of the Coetus," etc., to the end of the paragraph.* Now Rubel is guilty of all these things above mentioned, as can be shown by many proofs, and is also partly known to you, Venerable Fathers.

b. We have rendered an exact account of the distribution of the subsidies, from the first of which Do. Rubel was excluded, which you have approved not only in private but also in official letters.

c. We have always communicated to Do. Rubel whatever was to be communicated. What Do. Rubel will answer to this has about as much force of reason as the following: He may say that he left us because we did not approve of his wicked actions. Let who will speak thus.

d. You yourselves, Venerable Fathers, can easily infer that the repentance which Do. Rubel showed when he asked permission of you to leave Pennsylvania was only the indi-

* A copy of this letter is at the Hague, 74, i. 64.

cation of antecedent deception. This deception, or rather the shameful lying, of Do. Rubel we can also infer from the fact that he complained about his salary, which we are ordered to pay him in full to the present time by giving him 400 guilders. We do not refuse this, because we cannot refuse obedience. Meanwhile what we wish to remark concerning it, with your kind permission, Venerable Fathers, is the following:

1. Whence shall we give it? Out of our [last] contributions? Nothing is left of them. Shall we give it from the next contribution? We shall do so. Hence because Do. Rubel has received nothing [hitherto and is yet to be paid] our salary has not been increased.

2. Our salary, fixed in Holland, does not exceed 450 Dutch guilders. According to Pennsylvania money this is 67½ pounds.* It may be that some of us are satisfied, but none of us has ever been paid for all his labor and inexpressible troubles, which Rubel certainly has not experienced in this country. While he could walk from his house into the church, others had to live for days in the forests and were compelled to travel alone on horseback a distance of six, eight, ten and sometimes even twenty miles.

3. Each year, as we know for certain, Rubel received from Philadelphia sixty pounds as salary, besides house, rent free. Consequently he never lacked more than seven and a half pounds. We know indeed that he was not paid the whole salary each year by the members in Philadelphia, but when he left they had to pay him all that remained, to the last penny.

4. Besides, there was also a certain congregation outside of Philadelphia, visited by Do. Rubel from time to time, which paid him liberally what he lacked in Philadelphia. We admit what he received was outside of Philadelphia. But if that is added to his salary, which we are to give him

* A Pennsylvania pound was half of the English pound sterling. The latter being at present $4.84, the former ought to have been $2.42, but in reality it was always more. Three pounds may be regarded as equivalent to eight dollars.

at the order of the Reverend Fathers, he will receive more than any of us, which is contrary to the German letter dated Amsterdam, April 2, 1753, in which, after our salary had been referred to as fixed at 450 guilders, we find these words: "And not higher than that," namely, not more than 450 guilders. And although Do. Rubel could demand, according to agreement, only 67½ pounds per year, he will now receive 90 pounds. Thus, being rebellious, he has chosen in all things the better part before all others, who have sought to remain [faithful] in their positions. The success of the wicked incites still others to disregard the warning inserted by the Rev. Fathers into the German letter mentioned above.

With regard to the distribution of the benevolent contributions or subsidies, made in the absence of the elders, this was not done out of our own choice and desire, but according to the express demand and order of the Reverend Fathers. For what is plainer than these words: "Although the elders have the privilege to attend the Coetus, they shall not have the least voice in the distribution of the benevolent contributions. This belongs to the ministers alone." (See Acts of Synod of March 20th and 21st, 1754, and March 31, 1753.) According to these injunctions we have always rendered to you an account of the money divided by us. Meanwhile we have admitted the elders. May it not injure us! For we shall carry out whatever we are commanded, because we cannot be anything else but unprofitable servants, even if we have done all things.

Your most agreeable and paternal admonitions, given mainly to ministers about the manner of performing their ecclesiastical duties and how to proceed in their congregations with the greatest care, are not only gladly received by us, but we shall always follow them as much as possible, they being most salutary counsels.

Further, we learn from your letters, especially the Classical, that our condition has been described to you under a sad and terrible aspect, by reason of the Papacy invading this country. Whence this rumor comes is indeed unknown to us, but you may believe it to be absolutely false. None

of us knows many priests. Nor does any one in these regions easily go over to the Catholic camp. In Europe this happens often on account of some advantage. But in this country there is no advantage in apostacy. We know only one Jesuit in the whole province of Pennsylvania. We do not know any French Jesuits at all, nor will they be tolerated as long as we cannot be compelled to bear the French yoke. Indeed, if there are any Catholics, they are converted through the use of the Sacred Scriptures, which, as we ourselves know, are as often in their hands as in those of others.

Finally we turn to those schools which by their proper name are called Free or Charitable Schools, whose oversight was entrusted to Do. Schlatter. Of what future use they will be to us we do not know thus far. Apparently at least, and most likely, they will not be of much public or private service to our Church, because

1. The only object of these schools is the introduction of the English language among the Germans, which is purely a political matter, hence

2. Our German schools can expect nothing, as examples show.

3. What has appeared to us especially wonderful and strange is, that the direction and management of these schools under the auspices of the Trustees has been entrusted—the Reformed in Lancaster, for example, having been entirely passed over—to Moravians, Quakers, Separatists, perchance even Deists and others of this class. Can you think of a wolf caring for the pastures of fleece-bearing sheep?

This, however, was somewhat changed after we had complained about it, but not without hatred being aroused against us; for when we objected to the arrangement as not being in accordance with the wishes of the Rev. Fathers, Do. Smith, the Secretary of the noble Trustees, in a letter to Do. Otterbein responded: "The Fathers in Holland have nothing to do in it." Indeed, on another occasion a certain one of us was obliged to hear these words: "The Lutherans are nigher to the Church of England than the *Presbyterians* are." Which in fact we are experiencing, for in a certain

way to us applies the saying of the poet: Vos non vobis mellificatis apes.*

But an account as to what belongs to this whole work, and in what manner it will be regulated and conducted, has been published, and its scheme can be seen in a certain pamphlet, printed in this place under the title: "A Brief History of the Charitable Scheme for Instructing Poor Germans in Pennsylvania." The gymnasium [college], for which we hoped, has come to naught.

Finally, Venerable Fathers, we return our most sincere thanks to you. O that we could show a worthy gratitude for the unspeakable favor and kindness which you have thus far bestowed upon us! May God, the Greatest, Highest and Best, preserve you and make you pillars in his Zion on earth and finally give you the glorious appearance of his Son in heaven above.

With this most fervent wish we commend ourselves to your further protection and favor, Most Venerable and Learned Sirs, Reverend Fathers, your servants and most devoted clients. In the name of all,

WILLIAM STOY.

* You are bees not making honey for yourselves.

MINUTES OF COETUS, HELD IN PHILADELPHIA, JUNE 15-17, 1756.

(Hague 92, B. 17.)

Most Honorable and Learned Sirs, Venerable Fathers, Zealous Deputies of the Synods of North and South Holland:

Herewith we again submit to you, Venerable Fathers, the Acts of our Coetus, held in Philadelphia on the 15th, 16th and 17th of the month of June of this current year, 1756.

1. The opening of the Coetus, held on the days mentioned above, was made by Do. J. P. Leydich, Secretary p. t., who preached before the public assembly of the Coetus on the words, Song of Solomon 5. 2, the first part, at 10 A. M. on the 15th of June. When this meeting was ended Do. J. B. Rieger was chosen President and Do. J. P. Leydich Secretary, each one according to your decision, Venerable Fathers, by which you have determined the tenure of office. Likewise Do. Steiner was made Assessor.

FIRST SESSION.

2. The time of the forenoon having elapsed, we came together in the afternoon at 2 o'clock. This first regular session was opened with prayer. Afterwards we deliberated in what order and manner the present particular affairs of the Pennsylvania churches might best be treated. And thus we privately discussed the affairs concerning every minister in turn, and then followed the discussion of the morals (censura morum).

SECOND SESSION.

3. On the 16th of June we opened the second session at 8 A. M. First of all your letters were read to all the members present, and were gladly received. They were those sent to us in the last year, dated Amsterdam, the 2d of June, as well as the Synodical letters dated Schydam, May 1st, 1755. To these letters, now again taken up, we responded by duplicates in the month of October of last year,

which answer we hope has reached you. There were also read the Synodical letters dated Breda, January 6th, 1756, and the Classical, dated Amsterdam, January 13th, 1756, and finally also the letter dated Schydam, November 25th, 1755, was handed to us, together with the money assigned to us, namely, 2620 guilders Holland currency, or, according to our Pennsylvania money, 374 pounds 6 shillings, except 50 guilders, which were sent in the name of Do. Otterbein to his mother.

4. To all these letters we now give an appropriate answer. Nor could we do so any sooner because the former letters were much delayed by the long journey of Do. Chr. Muenz.

Now with regard to the rules drawn up at the Coetus of last year, and called for by the Venerable Fathers, we deemed it well for reasons then obvious, but now partly removed, to resolve:

a. That nothing be ordered or resolved unless at least by far the greater number of those present, as well as the absent ones, agreed to the matters to be determined.

b. Much less shall any one of us be allowed to do anything according to his own wish and privately, but with the knowledge and consent of all, or, in case of necessity and urgency, at least with the consent of the majority.

c. Matters of any importance shall immediately and without delay, in the presence of all or at least of the majority, be entered upon the Minutes.

d. In any case which is doubtful, because of a tie in the votes, the President shall decide the matter by a double vote.

e. None of us shall be allowed to go into the congregation of another brother, or administer, in the same or outside, the Sacraments to persons belonging to another congregation, or in anywise infringe upon Christian order. A case of necessity, growing out of a request of a sick brother, is excepted.

f. Ministers, as well as elders, shall abstain from private conversation during the Coetus, and attend only to the affairs of the Coetus.

g. If—which is against our hope—a quarrel should arise between ministers and elders, we shall not separate unless it be adjusted and ended.

5. There is nothing new in all this; we have only revived rules (that ought not to have been forgotten) on account of reasons which, as we have said, were obvious, and can partly be seen in our letter of last October.

6. Whatever we wrote in our former public acts about Dos. Schlatter, Rubel, and the Philadelphia congregation has been fulfilled in every respect. For after Do. Schlatter and Do. Rubel had laid down their work in Philadelphia the burden of serving the congregation, for a longer time jointly and in turn, became too heavy for our ministers, nor was Do. Steiner, who served the Philadelphia congregation alone for half a year, any longer fitted for the work. Therefore we were compelled in our last Coetus to help said congregation in some other way. Especially because the death of Do. Muenz (for he died on the way) greatly interfered with our caring for them with less difficulty. After this matter had been more thoroughly deliberated upon (for necessity must be taken into account), we concluded that some one of us ought to make a change, namely, that Do. W. Stoy, thus far minister at Tulpehocken, should resign at least for a year and go to Philadelphia, although unwilling to do so, his congregation equally suffering. Meanwhile we would see whether, during the course of the year, a new minister could be sent over to us by the Venerable Fathers to supply our wants, especially since Do. Stoy was by no means willing to pledge himself for a longer time. About this affair the Philadelphians wished to write letters to the Venerable Synods as well as to the Classis of Amsterdam. After the close of the third session, on the 16th of June, we submitted our proposition publicly to a congregational meeting in the church in Philadelphia, and it was approved by all the members of the Philadelphia congregation. But in order not to make vacant the congregation at Tulpehocken by the departure of Do. Stoy we arranged the matter in this way, that Do. Waldschmidt should take upon himself the preaching of the Word at Tulpehocken (for he is nearest to this place), and that his former congregations should be supplied with Word and Sacraments as much as possible by Dos. Rieger and Otterbein. Thus Do. Stoy was ordered to begin his ministry at Philadelphia on the 10th of July following, and Dos. Rieger and

Otterbein were commissioned to install Do. Waldschmidt at Tulpehocken on the 6th of the same month. We are of the opinion that all of these things having necessarily been so arranged, the burden of the ministers has not increased against your will, Venerable Fathers.

7. The money which remained of the collection by Reiff, and the Bibles, which Do. Schlatter had kept in his hands thus far, he gave up, as was proper, although he was sick. Of these moneys the people at Skippack received 100 fl. and those at Germantown also 100 fl. [florins or guilders].

THIRD SESSION.

8. In regard to the English schools, which were to be erected and have been erected by the order of the most noble London Society, we already gave our opinion in part, as much as then seemed to be fitting, in our letter of the month of October of last year. We confess that we had not formed the best opinion about them, especially after our Coetus held in Lancaster last year. We could see in the movement nothing but a political affair, which was altogether a damage to our schools. And that which displeased us most was a certain expression, to us seemingly very harsh, which Do. W. Smith, the Secretary of the Directors of the schools, inserted in a letter which he wrote to Do. Otterbein with reference to them. These were his words: "The Fathers in Holland have nothing to do in it." You will not wonder that this appeared somewhat strange to us. Matters assumed a different aspect after we showed the Directors your decision about the schools, from your letter dated Amsterdam, January 13th, 1756. The letter which we sent to Mr. Franklin in this matter, who of all the Directors was nearest at hand, you may see in the following, under letter A. Franklin sent the delegates, with the letter, to the Secretary, Do. Smith. After he had read it, he showed to us not only more clearly the origin of the schools from the London instructions, but also delivered a certain sum of money to each one of us, as follows:

	£.
Do. Rieger	10
" Weiss	10
" Leydich	10
" Stoy	10
" Otterbein	10
" Steiner	10
" Du Bois	10
" Lischy	10
" Waldschmidt	8
" Tempelmann	3

In the future we shall all strive to promote as much as possible, for the glory of God, the public as well as the private welfare of our Church.

9. With regard to the congregations at Canawaga [Conewago], Reading and Oley, this is to be noted, namely, that the first one desires to be cared for, by ministers visiting her in the future, in the same manner as hitherto. Do. Steiner will take care of this charge. The people of Reading preferred to retain Do. Stoy, who for fourteen months led the divine services at that place, but because this could not be done they submitted to the resolution of the Coetus and publicly agreed to accept Do. Waldschmidt as their minister. They would rather be under the order of our Coetus than be destroyed by worthless fellows and wolves. The people at Oley, now as well as before, rather prefer to enter into the kingdom of heaven by the broad way. They have again chosen as their minister a man tainted with all kinds of vices, a demagogue, because they hate seriously to relinquish the sins of the world to follow Christ. Alas, the grief!

10. An elder of a certain congregation beyond the Swatara river appeared who complained of Do. Tempelmann. These people erected a new church two years ago. When it was built Do. Stoy was asked whether he would serve them. Meanwhile a quarrel was stirred up by certain members of that congregation, and for that reason he refused, admonishing them that, ending the quarrel, they should serve the God of peace in peace. At the same time he suggested to them the means of reconciliation. But since Do. Tempelmann preferred to serve people badly organized rather than

listen to honest friends and consult the brethren, we passed the following resolution with regard to this affair: Whereas, Do. Tempelmann is carrying a burden too heavy for stronger shoulders, resolved that he must give up this congregation in order that these people may make peace among themselves, and, obeying the admonitions of the Coetus, become more fit to accept help.

11. Since Do. Stoy takes charge of Philadelphia, and the people of Germantown are not able alone to support a minister, therefore we considered it best to allow Do. Steiner, if he is willing, to succeed Do. Frankenfeld, who died, in the congregation of Frederick, situated in Maryland, and that Do. Stoy take the place of Do. Steiner, if he be so requested by the people of Germantown.

FOURTH SESSION.

12. An elder sent by the congregation at Skippack, called Witpen, appeared in our Coetus, asking that henceforth those people might be visited by us. We promised them that Do. Stoy should visit them twice a year on Sundays, Do. Weiss in like manner twice, Do. Leydich once, and during the week as often as they themselves would see fit.

13. There came to us also a Pennsylvanian, Rudolph Bunner by name, an honest and pious man as it seemed. He asked help of us for his son, a young man of good talents. He stated that his son had devoted himself to the study of theology. The young man had already for some time attended an English school in Philadelphia, and had made some progress in the Latin language. As this was no longer satisfactory to the father, he preferred to hand over his son to one of us, that according to the German custom he be well instructed in the subjects belonging to the study of theology. We could not refuse the request of this man, but with this condition as ratified by you, Venerable Fathers, that at the proper time he should go to Holland to finish not only his studies there, but also to be inducted into the holy ministry by you in the legitimate manner. This the father of the young man promised, his hope and confidence being placed in your help, asking at the same time that we might most humbly beseech you in his name to give your kind assistance

to his son during his stay in Holland. With this condition Do. Stoy took it upon himself to instruct him.

14. Here we must add that Do. Smith, the Secretary of the noble Directors, asked us even a year ago to propose measures by means of which upright young men might be prepared for the ministry. To these proposals we gave no answer in our letter to him up to the time of our present Coetus, when Dos. Otterbein and Stoy informed us that five pounds had been assigned to each of them to take hold of this work. These two men, even at our last Coetus, agreed to this if they could have remained together; but that sum of money is not sufficient for any one.

15. During this session Do. Rubel met us, who with a pleasant expectation had undertaken a long journey, expecting now, as his portion, the money assigned to him. Whatever we have written in defense of our actions toward Do. Rubel in the last year we hope has reached you. From these statements it will appear clearer than daylight that we have treated him in all things according to your command, Venerable Fathers. What kind of a man Rubel was is evident from your own confession in the letter dated Amsterdam, June 2d, 1755; the words are as follows: "However, he had not properly submitted," and you wished him to be excluded from your support. We do not want now to repeat all these things, lest we weary you with a letter that is too long. One passage only we may be permitted to quote from the Acts of Synod, given at Leiden, March 31st, 1753, about the middle of the second section: "Since Do. Rubel received, from the congregation in Philadelphia 400 fl. every year, besides 63 from the congregation outside of Philadelphia, we are unable to see with what right Do. Rubel can demand more of the Fathers than is contained in the definite agreement of the Fathers in the letter dated Amsterdam, April 2d, 1753, and how he can complain. The others having been called with the same privileges and the same agreement as Do. Rubel are satisfied, although they never received so much." Meanwhile we have given to Do. Rubel 100 fl. to supply that which he was lacking in Philadelphia for two years, namely, 1752 and 1753, expecting that a definite decision of the Venerable Fathers would be given to us in answer to our very clear proposition. For

we cannot doubt that Do. Rubel has written the most glittering lies, which he himself also brought forward in our Coetus, namely, that he was not aware of his injustice in asking 400 fl.; nor could he deceive us by his insatiable demand, in spite of his donation, not made by will, but while living. He gave publicly before the Coetus to the Philadelphia congregation 100 fl., but the object was wicked. On the one hand he wished to put the Philadelphia congregation again under obligation to him and captivate it by flattery; on the other hand to incite it against those ministers who constitute the Coetus, and thus very ingeniously cause new trouble.

16. Finally we may be allowed to ask whether, if we must hand over all that money to Do. Rubel, Do. Schlatter should be treated in the same manner, who during the two years mentioned received more than any one of us?

17. The Coetus placed the sick Do. Bartholomaeus in the care of Do. Stoy.

18. Coetus also resolved to write a letter to Do. Chandler, a member of the most noble London Society, not only to express our thanks for the support given us, but also to describe the condition of the Reformed churches in these lands, and also that of the schools, which we can never neglect. Dos. Rieger and Otterbein were commissioned to write this letter.

19. And whereas we have hitherto requested some new ministers for this country, whose number Do. Muenz, sent by the Venerable Fathers, could have increased if it had pleased Almighty God to leave him among the living, we must again ask you, Venerable Fathers, to continue your zeal to help us. Even two good, strong men would be a great help to us in such a great work, which already has almost exhausted the strength of some, who, if they survive at all, will be in danger of carrying that burden in sunshine and rain even longer than they have carried it.

20. The sum of the distributed money which, as stated in the foregoing, was received by us of Messrs. Benj. and Saml. Schumacher is found added under letter B.

21. Finally we implore you, Venerable Fathers, that you will not refuse us your support and your exceedingly great liberality, without which none of us could have subsisted

thus far. We also express to you our highest gratitude for the help extended to us and the Pennsylvania churches under the favor of God. May God Almighty reward you with grace, and, with manifold benediction, heap upon you the varied gifts of his own omnipotent Spirit, through whom you may here be a light and yonder the resplendent glory of Christ. Amen.

With this most fervent wish for you, Venerable Fathers, most learned Sirs and zealous Deputies of the Synods of North and South Holland, in the name of all the brethren we subscribe ourselves, J. B. RIEGER, p. t. Praeses Coetus.
J. P. LEYDICH, p. t. Scriba.

LETTER OF COETUS TO B. FRANKLIN, JUNE 16, 1756.

(HAGUE 92, B. 17 A.)

Sir:

Our Coetus having received letters from the Rev. Synods of Holland and Classis of Amsterdam, in which they, in a most friendly manner, desire us to let them know by the first opportunity what we ministers have received from the honorable Society in London as a supplement to our salaries, concerning which we in our present circumstances cannot give a satisfactory account, because some have received and others not; therefore, we, in a most humble manner, desire to know whether those are to receive any certain sum or not, that we may be enabled to let our Rev. Fathers in Holland know who they are and who not. Their words are as follows: "We find it very necessary and useful that the Coetus take an interest in the schools already established (of which we have the greatest expectations, and upon which we invoke heartily the divine blessing), and concerning them confer in every way gratefully and amicably with the Messrs. Directors, appointed thereto by the Honorable London Society. We desire also to learn from them whether the Honorable Society has not already given something for the increase of the salary of the ministers, and we request that such be, on each occasion, made known to us without reserve, since this will tend to our gladness and encourage us the more to see to it that the number of ministers be increased." In the name of the Coetus,
J. B. RIEGER, President.
J. P. LEYDICH, Clerk.

ACCOUNT OF THE MONEY DISTRIBUTED.

(HAGUE 92, B. 17 B.)

The ministers have received:

	£.	s.
Do. Weiss	27	10
Do. Leidich	27	10
Do. Steiner	32	10
To the same because of Philadelphia	10	
Do. Rieger	20	
Do. Stoy	31	10
Do. Otterbein	15	
Do. Du Bois	18	
Do. Waldschmidt	32	
Do. Lischy	27	10
Do. Tempelman	10	
Sum	251	10

We owed for reasons given above:

Do. Schlatter	23	
Do. Rubel	15	
Sum	38	

We gave to the Elders for their journey:

To Elder of Do. Leidich	1	
" " " Do. Weiss	1	
" " " Do. Otterbein	1	
" " " Do. Du Bois		12
" " " Do. Stoy	1	10
Sum	5	2
Total	294	12

To the teachers were given:

	£.	s.
At Lancaster	5	
At Falkner Swamp	5	
Reading	3	
Cocalico	3	
York	3	
Creutz Creek	3	
To a certain Achen	2	
Philadelphia	6	
To a certain Weigand	3	
To a certain Merkley	2	
Sum	35	
To the widow of Do. Muenz.	12	
" " " "Do. Wisler.	6	
" " wife of Dorsius	4	
For the support of Bartholomaeus	15	
Sum	37	
Total	72	
Grand total	366	12

And thus there remain 7£ 8s., which latter sum was used for the expenses of the Coetus.

MINUTES OF COETUS, HELD IN LANCASTER, JUNE 8-9, 1757, INCLUDING THE MINUTES OF A SPECIAL MEETING, HELD IN PHILADELPHIA, AUGUST 24, 1757.

(Hague 92, B. 25 and N. B., No. 842½.)

Much Honored, Most Renowned and Most Vigilant Pastors of the Church of Amsterdam,

Venerable Fathers:

Since in our Coetus, held last year in Philadelphia, we had passed the resolution that the brethren should come together for the regular Coetus to be held in the present year in Lancaster on the 8th day of June (God willing), and as we have now come together, being united in fraternal love, we have transacted a few things which follow.

Acts of the Reformed Coetus of Pennsylvania, held in Lancaster, on the 8th and 9th of June, 1757.

The Reverend brethren who came together for the Coetus of this year were the following: Dos. Rieger, Waldschmidt, Otterbein, Stoy, Du Bois and Conrad Steiner. Dos. Weiss and Leydich were absent on account of severe sickness, with which they were afflicted. Do. Tempelmann was absent on account of his defective eye-sight; Do. Lischy on account of the consciousness of his wrong doing, as will appear from the Minutes.

After the above-mentioned brethren had assembled, the Coetus was opened with a public meeting conducted by Conrad Steiner, the Secretary of the Coetus during this year, who preached on Mark vi. 12, which words were chosen by me mostly for this reason, that in the present time, on account of the very corrupt morals of men and the imminent, grave calamities, conversion is the one thing necessary to change men and avert the judgments of God, wherefore I seriously and strongly urged the Reverend brethren to teach and inculcate this most necessary awakening.

The office of the President, which, according to the prescribed order, Do. Leydich ought to have taken, was, on ac-

count of his absence, entrusted to Do. Otterbein, and the office of Secretary devolved upon me.

The first session was opened by the Moderator of the Coetus offering up fervent prayer. When this was ended the elders of the congregations in Philadelphia and Germantown, sent to our Coetus, were heard, who wished to know of us first of all whether Do. Stoy, to whom had been entrusted by our Coetus in the last year the care of both congregations (Philadelphia and Germantown) only for the space of one year, should remain with them any longer and discharge the duties of his ministerial office. Asked about his opinion concerning this question, Do. Stoy answered as follows: That on account of his changed circumstances, mostly on account of his restored health and renewed strength of body and soul, and because of the lack of another minister, he promised again to take upon himself the care of the congregations in Philadelphia and Germantown, although before he had resolved in his mind and decided to return to the Fatherland, about which matter, however, Do. Stoy will himself write more at length in his own letter to the Venerable Fathers.

Secondly, the Germantown elder asked us especially that by our command and authority the congregation of Germantown should henceforth, equally with the congregation of Philadelphia, enjoy the ministry of Do. Stoy, that they might have divine services, at least through the summer when the days are longer, alternately in the forenoon and afternoon. As this petition seemed to be just to us, and Do. Stoy also immediately assented willingly, with the help of divine grace, to undertake these desired duties, therefore we resolved that this equalization of his labor in both places be rightly observed in the future.

SECOND SESSION.

1. A certain elder from the Seltenreich congregation appeared in our Coetus, and stated that since the departure of Do. Waldschmidt to the congregation of Tulpehocken the people of the Seltenreich congregation were desirous of having the ministry of Do. Rieger, and petitioned us that he be constituted their regular pastor by the Coetus. After Do. Rieger had declared his willingness to help these people, the office of the regular minister of that congregation was en-

trusted to him by us, so that he may alternately visit the one and the other flock over which he is placed and properly discharge the duties belonging thereto.

2. Two elders appeared in our Coetus from the congregation in York, and describing the lamentable circumstances there asked our help. This matter, Venerable Fathers, is about as follows: For a long time many and very serious complaints have been made about Do. Lischy, the pastor of the church in York. But through the counsel and help of his friends, and mostly his outside supporters, they were suppressed until about a year ago. Then a new and very just cause was given to his parishioners to complain. They were so offended and irritated that by far the greater part refused to hear him any longer or recognize him as their pastor. The members of the congregation at the Kreisskrick [Kreutz Creek] have rejected him unanimously. The congregation in York is sadly distracted and split into two parts; one party has rejected Lischy as an unworthy minister; the second party, however, wishes to retain him, which latter is stronger in number and influence. Since this more powerful party, mindful of its duty and the bonds by which the congregations are connected with our Reformed Coetus, has notified us of these circumstances and at the same time asked our help, we have become very anxious and doubtful as to what we should do and in what manner we should best counsel the people offended by Lischy, remove from their minds the scandal that has been occasioned, and restore peace and harmony. It is possible that this conduct of Lischy may be considered by some as a pardonable fault, but we, on account of various concurrent circumstances, cannot judge as lightly of it. Nevertheless it was proposed by us to treat with him in a friendly and brotherly way. Therefore

(1) We have invited Do. Lischy to a friendly conference to be held between him, the elders of the church of York and three ministers to be appointed by our Coetus. Since, however, Do. Lischy has thus far not listened to our counsel, but rather accused us, without any reason, in letters written to the President Rieger and Do. Otterbein, of unjust hatred towards him and hostility, and has not been ashamed to excuse his grievous fault with the most trifling reasons and

arguments of no weight whatever, and has thus given to many a cause of suspicion that his mind is perhaps not averse to the vile heresy of the old Nicolaites, and still tainted with the contagious views of Zinzendorf, whom he once followed, therefore

(2) We resolved with unanimous consent that Do. Lischy for the time being be suspended from the public exercise of his office, and the congregations meanwhile be supplied by Do. Otterbein as often as possible, until in our next meeting, which has now been held, all circumstances be more thoroughly examined and all necessary and possible remedies be applied to unite and build up the distracted congregation. Yet Do. Lischy, with his followers, would not listen, so that not only did he continue stubbornly to exercise his office, but the church, closed against him, was also repeatedly forced open by those who sided with him.

(3) When the time of our meeting approached, Do. Lischy was kindly invited by the President to be present, but he refused to appear, and his absence and disobedience were the cause of our not being able to come to any conclusion.

(4) Finally we again reminded Do. Lischy, through a letter written in the name of the Coetus, of his duty and the obedience which he owes to the Coetus, but to this day we have not been able to reach the desired end. We deplore meanwhile, Venerable Fathers, the pitiable condition of the church in York; we deplore our inability to help them, mostly on account of the lack of ministers, and we deplore, above all, that, through the bad example of that pastor, and the quarrels of his members, the good people are more and more offended, the Holy Spirit is grieved, the name and word of God profaned, and our most holy religion, as well as the holy ministry, exposed to the ridicule of enemies.

Those who have given up Lischy and have gone away from him mourn and are troubled about his very bad example and manners. The other part does not only care nothing about it, but also imitate his bad example for their own indulgence, as we can show from several examples. From this it is evident that Lischy, even if he could speak with angel tongues, could nevertheless no longer produce good fruits by his ministry, at least not in York.

As this matter is in such a condition, we urgently ask you, Venerable Fathers, to communicate to us, without delay, your most prudent counsel in this difficult case of Lischy, and kindly aid us, who are helpless, with your valuable assistance, that by it the stone of offense may at last be removed from the midst of the congregation in York, and that peace and the edification of the congregation be restored, which, according to our judgment at least (if we be allowed to mention it), cannot be done in any other way than by the removal of Lischy from his ministry in York, with your authority, and by putting another minister of better reputation in his place.

Since, however, the number of ministers in this country has been much diminished, so that the few ministers who are left can in no wise sufficiently care for every congregation, we ask this above all of you, Venerable Fathers, that through your thoughtful care several suitable ministers be sent to us who may become our co-workers in the work of the Lord. Otherwise there is danger that the congregations gathered thus far will in a short time again be dissolved and be scattered.

P. S. It is, however, true what Do. Stoy has noted in his letters, that it is very dangerous to send new ministers to us at this time. And yet if one or two ministers, learned, pious and judicious men, under the guidance of God, would come hither, they would be of great help to us and of great consolation to many congregations.

SESSION III.

1. The question arose about Do. Otterbein and his ministry in the congregation in Lancaster. The elders of his church asked us, his five years being ended for which he had pledged himself to the congregation in Lancaster, whether they might, in accordance with the wish and the hope of the congregation, expect his ministry for the future.

To this question Do. Otterbein gave the following expression of opinion, in the presence of the elders: (1) He declared he would not in the future bind himself to any congregation for a fixed time; (2) He complained of many grievances by which his mind during the time of his ministry had been vexed in various ways; (3) He desired that all disorderly

customs be done away with as much as possible or changed in the future through the just and legitimate use and exercise of church discipline; (4) Finally he promised that if he be allowed to act in this matter according to the conviction of his conscience, and his hearers would obey him, he would then further remain with them and discharge his pastoral office.

To this declaration of Do. Otterbein we added the counsel that he himself should speak with his people in a public and friendly manner, should kindly give them his opinion, put the conditions clearly before them, and in this way try to incline and persuade them to his wish.

Our counsel was immediately approved by his elders, who doubted not that they all would show themselves willing and pliant.

N. B. What we hoped has now really taken place. The congregation in Lancaster has not only promised to their pastor, whom they most earnestly longed to keep, the obedience they owed, but also the desired correction. Do. Otterbein has again taken upon himself the care of that congregation.

2. Do. Du Bois laid before us the case of a minister who stands connected with our Coetus and is called to another church. He wished to know of us whether in such a case the minister is allowed by the Coetus to change from the former congregation to the latter, and whether our Coetus has the power to dissolve the connection of such a minister with his former flock and dismiss him to another. We answered that this could indeed be done, if this new call can be considered legitimate, and there are reasons sufficient or weighty enough why any one should leave his former congregation and go to another.

3. When, moreover, Do. Du Bois related how in these wicked and troublesome times four days throughout the year are appointed by the Presbyterians for public and solemn celebration, called days of repentance and prayer, we resolved to follow their example in this laudable custom, so that the same days be indicated to our congregations, and their pious observance be earnestly enjoined upon them.

4. After these things had been transacted, Do. Stoy ren-

dered an account of the money given to Do. Bartholomaeus, who remains in the same miserable condition, showing that those 15 pounds which he had received from the Coetus in the last year for his support had indeed been sufficient for that purpose, but that besides an additional amount remained to be paid to him, which Do. Schlatter had left unpaid.

These are the few things, Venerable Fathers, which we have transacted in our regular Coetus of the present year.

[*Special Coetus, August 24, 1757.*]

Before we could transmit to you these our Acts your long expected letters, the Synodical dated Leyden, April 14, 1757, as well as the Classical dated April 4, 1757, arrived in Philadelphia, agreeable to our wish. All the brethren, except Tempelmann, hastened without delay to Philadelphia on the 24th of August to examine them, and we now answer the instructions point after point in the following manner.

N. B. In this meeting of Coetus Do. Leydich, who on account of his health could not appear in our Coetus held in Lancaster, but who now, through divine kindness, has very well recovered from the sickness with which he suffered, began to administer the office of President and to discharge it successfully.

Concerning the letters written to you in the month of October, 1755, which, however, owing to the wreck of the ship that carried them, did not reach you, we resolved to transmit to you a copy of them, together with these letters, from which you can learn many things with reference to Do. Schlatter, Do. Rubel and the schools, which therefore we do not want to repeat here.

N. B. The Secretary has here, through a slip of memory or some other error, taken two evidently different things to be the same, or rather mixed them up. The letters mentioned by the Secretary have not been lost through shipwreck. This at least is not known to me, who have written and transmitted the same. I rather believe, not without reason, that they were intercepted, and I am of the opinion that they have not left these shores. The others are those letters which during the last year were sent to the Rev. Classis of Amsterdam which, as the ship that carried them

suffered shipwreck at the island of White [Wight], were lost near England, as I explained at length in my letters written on the 9th of September of this year.

(William Stoy.)

Now with regard to the schools, we can do but little to promote them, since the Directors try to erect nothing but English schools, and care nothing for the German language. Hence, now as before, the Germans themselves ought to look out for their schools, in which their children may be instructed in German. Schools, however, as well as churches, in very many places suffer great loss through these troublesome times and the great misfortunes of war, which may our Merciful God kindly and speedily remove.

Do. Tempelmann, whom you mention in your letters, is through increasing age, and mostly through the loss of his eyesight, fully disabled, and can no longer serve his congregations, whose care the brethren have taken upon themselves as much as possible.

With regard to the young man Bonner we fully understand your wishes. He is still prosecuting his studies begun under the supervision of Do. Stoy, and diligently sacrificing to the Muses. The labor and care which Do. Stoy bestowed upon his instruction we have somewhat compensated from the Holland money. But as he can expect nothing to finish his studies in Holland we shall earnestly recommend him to the liberality of the Directors of the English charity funds that finally he may reach the goal of his wish.

N. B. The letter which we were to write, according to your wish, to Do. Chandler, was written during the last year by Do. Rieger and was sent over to him and, as we hope, has been received by him.

What you advised, Venerable Fathers, about Do. Rubel, and about paying the money to him and to his congregation, we have also duly noted. We shall not in the least resist your wish, but exactly and carefully carry out your command.

The money, which in the present year you have again caused to be transmitted to us, will shortly be paid by Mr. Schumaker, and will be divided in the manner which the enclosed specification shows. In what manner can we express our highest gratitude to you, Venerable Fathers, for

your exceedingly great kindness toward us, for so many and so great favors bestowed upon us thus far, so that mostly through your zeal to help us still longer it has come to pass that the continuation of those subsidies, by which you have aided us thus far, has been prolonged for these three years by the wonderful and most generous liberality of the powerful States of Holland and West Friesland? And as we owe this continuation, according to the statement of your letter, to the favor and help of the most noble Grand Pensionary, Peter Stein, we include a letter to him, in which we express to him as well as to the States the gratitude we owe.

But when we give to you, Venerable Fathers, a true and definite description of the condition of affairs in these provinces which we inhabit, as you have asked of us, the condition of our affairs must be so much deplored that it is really similar to the one given by the letter of Ezekiel, which within and without was filled with lamentations [Ez. ii. 10]. The calamities of the war, especially those which arise from the invasion of the Indians, Do. Stoy has pictured with such vivid colors in his letters sent to you that I cannot add anything more to his description.

I myself am an eye-witness to the miserable condition in which most of the people are who reside on the borders of the English province. For when I lately visited the Reformed brethren around the city of Winchester, in Virginia, it pained me very much to see that the inhabitants, for fear of the enemies, have not only neglected their former congregations and no longer frequent their churches, but that even their homes are deserted, and that jointly they have erected some miserable fortifications in which they can live and defend themselves in some manner against the invading enemies.

I myself held a meeting at a certain place, in which during the last month seven persons were killed in a most miserable manner by the very cruel Indians and fourteen carried into captivity. O Lord, have mercy!

About the condition of our Reformed Church in this country, this ought to be known and noticed above all, that most of the congregations, which have thus far been served by legitimate ministers belonging to our Coetus, have remained in dutiful and promised obedience to you, Venerable Synods,

and to our Coetus, and to a certain degree is fulfilled among them what is written Acts ix. 31.

But with regard to our ministry, a heavy burden lies upon our shoulders, by which we are oppressed more and more every day. And although you have charged us most lovingly to walk with equal burdens in carrying the ark of the Lord, yet this can hardly be done without heightening one's burden by another great one, on account of the places where the brethren live and the scattered congregations situated either nearer or farther away. For instance, as far as I am concerned, I have my residence in Monocacy, Frederick, and I am thus located in the midst of many and partly large congregations, so that in single months, especially in summer, in order to visit them, I must make a journey covering more or less than 300 English miles. How great this burden and how great this labor is left to your judgment, Venerable Fathers. And thus every minister serves either more or less congregations according to the circumstances in which he is placed.

In order not to draw out this letter too long, which might perhaps be burdensome to you, we shall add no more.

We close with the unanimous wish that you and the rest of the ministry of the Holland Church, who faithfully profess the true Christian religion, heartily defend it, spread it far and near over the earth, and show it in your lives, may long enjoy health and success. This we earnestly ask of our great and good Lord. With this wish we most humbly commend ourselves to your former love and favor.

Most Venerable, Renowned and Esteemed Fathers, your most obedient servants. JOHN CONRAD STEINER, Sec. p. t.

Given at Frederick, Maryland, November 9, 1757.

P. S. That which has been omitted I add in the following: With reference to John Gasser, whom you mention, Venerable Fathers, in your Synodical letter, we wish to say that he has never shown to us any letters, inasmuch as the Venerable Fathers have never left him any hope of clearing himself. This most ingeniously dishonest impostor already offered himself five years ago to the Coetus. But knowing him to be a rascal we did not consent to his wishes. And coming as a robber at that time, as did those before the time

of Christ, he forced himself, with the greatest persistency and fraud, upon the church of Christ, and served a certain congregation in Pennsylvania. When he became known there and was driven out, he entered the province of Carolina, having left his former wife behind, to whom he was never joined in legitimate marriage. Thence applying to Europe he brought testimonials with him. These we ignored. This, namely, is known to us, that most deceitfully he imposed upon many in Europe. This is to be regretted. In the place of books he brought hither firearms [sclopeta]. Finally I can add that immediately after his arrival from Europe, about eighteen months ago, I had a conversation with him in the presence of Do. Steiner in Philadelphia, but he did not say a word either about the Venerable Synods or the letters given to him by them. W. Stoy.

LIST OF THE MONEY DISTRIBUTED.

	£.	s.
Ministers:		
Do. Weiss	27	10
" Rieger	25	
" Leydich.	27	10
" Steiner.	37	10
" Otterbein.	25	
" Waldschmidt.	30	
" Du Bois	17	10
" Tempelmann	8	
" Stoy	25	
" Bartholomaeus	30	
Total	253	
Widows:		
Dorsius.	8	14
Muenz	6	
Wissler	6	
Total	20	14

	£.	s.	d.
Schoolmasters:			
Frederick	3		
Conewago	1	10	
Falkner Swamp	4		
Tulpehocken	2		
Philadelphia	6		
White Oaks	2		
Goshenhoppen	1	10	
Lancaster	5		
Total	25		
Traveling expenses of ministers and elders	13	15	6
Do. Rubel	15		
	28	15	6
Balance in hand of President	29	13	4
Grand total	357	2	10

From the funds of the Most Noble London Society.

	£.
Do. Rieger	10
" Weiss	10
" Leydich	10
" Otterbein	10
" Waldschmidt	8
" Steiner	10
" Tempelmann	2
" Du Bois	10
" Stoy	10
Total	80

LETTER OF DO. STOY TO THE CLASSICAL DEPUTIES, SEPTEMBER 30, 1757.

(N. B. No. 846.)

Most Reverend and Learned Sirs, Reverend Fathers:

Whereas the Acts of our Coetus are not yet completed, but an opportunity of writing to you has come, I desire to inform you in advance, Venerable Fathers, that your letters, not only the Synodical, but also the Classical, dated April 14th and April 4th, have reached us, to which the Acts of our Coetus will give you a due reply.

Other letters, dated Hague, May 4th, 1757, have been sent to us, which when opened were found to contain a draft for 2500 guilders, or according to our Pennsylvania currency 357 pounds 2 shillings 10 pence, which you sent us as a new and most pleasant proof of your kindness, which draft Messrs. B. & S. Shoemaker, to whom it was directed, received and promised to pay in due time.

In noting the contents of the foregoing letters of the Classis I remember a certain complaint of the Venerable Classis, that we neglected you, Venerable Fathers, and did not send letters to you the previous year, as we had done to the Synods.

Pardon us, Venerable Fathers, I myself composed and sent those letters, but the ship which was to convey the same having been wrecked near England, at the so-called Isle of Wight, the letters in question were lost with the ship. William Greenway was the captain of the ship.

Besides this, Venerable Fathers, since there are certain matters in your Synodical and Classical letters which refer to me in particular, I cannot by any means omit to mention them here.

First of all, I thank you most heartily for having so cordially and paternally given your consent to my fond desire to return to my native land, not having taken this ill of me. For I was compelled, as can easily be gathered from my letters, to ask this permission which you have granted to me. At that time I was hardly able to breathe freely, and all the powers of my body had begun to fade away. During the four years of my residence in America I hardly lived one day without feeling the discomforts of bad health. The temperature in this country is remarkable, and excessively heavy for Europeans. Few are ever brought to this country without experiencing what happened to me. Sickness is the usual means of restoring most people, provided only they recover from it, as my experience proves. Last year, just after I had sent you my letters, Venerable Fathers, I was thrown into a violent fever, which was pronounced petechial fever [typhoid fever]. My life hung in the balance. Meanwhile divine grace has restored me and so increased my strength, which had been exhausted through so long a period of severe illness, that I have never enjoyed happier

days in my life, as far as health is concerned, than after that time when I recovered from that sickness. And as I was compelled to complain in former times that we could not endure the climate and were unaccustomed to many things, now I can say that I feel very well. Hence I have determined to spend my strength, given anew by God, hereafter in the vineyard of Christ, not doubting in the least that it will meet your approval.

I hope that the same Jehovah who compelled me to endure so much misery (for none, especially in this region, can escape it) will henceforth support me by His divine grace, through which I shall be able to bear that which I could not otherwise do.

Hitherto brave in war, I nevertheless shudder at the ships of the French pirates, who keep our shores everywhere closed, as it were, and I therefore dread a sea journey very much. In making mention of war here, I remember reading in your letters that you greatly desire a most accurate description of our condition by reason of the war.

Certain facts, which I had then learned, I sent already a year ago, but privately in my letters to Do. Kessler, which, however, I believe were lost, together with the Acts of our Coetus sent to the Classis, on board the vessel which was wrecked on the English coast. With regard to the horrors of war, which now rages on our shores, they are certainly so great that they can hardly, nay not even at all, be described. Our Indians, more savage than wild beasts, have either dragged away innumerable inhabitants of British America from our borders as captives, or slain them in a most wretched and indescribable manner. Cold horror shakes my body and an icy tremor runs through my very bones when I recall what I have seen myself and learned from hearsay. Neither would the tiger nor the most ferocious lion rage so fiercely when meeting a man, as these wild barbarians do. They scalp the living, and what is more even the dead. I myself have seen them slay them and mutilate their bodies with tomahawks. Like wolves they wander through the continuous forests of these regions. They go and return unimpeded.

In this manner they have devastated our land far and wide. We have lost some of our congregations either entirely or in part. The place where Do. Wissler labored, when living [Egypt], has been pillaged and robbed of its inhabitants.

The largest part of the people at Tulpehocken, among whom I lived, have either fled, or were led into captivity, or killed by the Indians. Beyond Tulpehocken three other congregations belonging to our Church have been totally destroyed. Through such calamities it has come to pass that we do not need at present any new ministers in Pennsylvania, being in doubt where we could locate them. Outside of Pennsylvania, in New Jersey, we have thus far only one congregation, called Amwell, where a minister can live, which in the meantime is visited by me as often as possible. And what is the result? While a double, nay, a triple, war is going on, any one who comes over to us will be in peril. Misery surrounds us everywhere. We can hardly defend ourselves, whatever we may plan.

You will perhaps wonder at me writing this. That you may understand it more fully I would like you, Venerable Fathers, to know that this land is inhabited in the manner in which Tacitus reported that the Germans inhabited theirs formerly. With few exceptions the people do not live in cities. For the colonists here neither inhabit homes connected with one another, nor do they live in villages. They settle down and live wherever they find a spring, a river, or a grove which suits them. Hence the incursions of the Indians are so easily made.

Finally, with regard to the proceedings of our Coetus of the month of October, 1755, which, as we now see from your letters, did not reach you, but were lost, these, together with the Acts of our last Coetus, I am about to send you again, according to your desire, Venerable Fathers. May God Almighty bless you with a manifold heavenly benediction and establish you as the pillars of the Church of Christ in these lands, and at last raise you as statues of glory in heaven above. With this most fervent prayer there commends himself to your former favor, most Venerable Doctors and Reverend Fathers, your obedient servant,

W. Stoy.

Given at Lancaster on the day before the Calends of October [September 30], 1757.

MINUTES OF COETUS, HELD IN PHILADELPHIA, SEPTEMBER 14-16, 1758.

(Hague 92, B. 28; N. B. No. 855.)

Most Esteemed, Most Learned Sirs, Most Worthy Members of the Classis of Amsterdam, Venerable Fathers in Christ:

Your letters, Venerable Fathers, the Classical, dated April 3d, as well as the Synodical, dated March 8th of the current year, have not only been duly received, but they have also been read at our regular Coetus, held on the 14th of September in Philadelphia, our members being all present except Do. Tempelmann, who could not be present on account of the loss of his eyesight. We learn from your letters that our Coetal letter written in the last year was not yet in your hands in the beginning of the month of March of the present year. Nor could it be, for only of late has it left these shores. The causes of this delay Do. Stoy has already mentioned in his private letter sent to you, together with the Coetal letter. Nevertheless we may be allowed to add in a few words that Do. Steiner, at that time Secretary of the Coetus, on account of other business, had so long postponed writing the Minutes that the proper time to send them had elapsed, therefore they could not leave the American shores till the month of March. We know, however, that the ship which carried them has arrived in England, and we have no doubt that you have duly received them. The present letters will satisfy your wishes, for we shall allow no delay.

We likewise learn that a transcript of those letters, written in our Coetus in Lancaster on the 8th of October, 1755, if I am not mistaken, has arrived. The first were lost; we know not through what cause. This is now the second or third copy which Do. Stoy has again transmitted to you in the last year by order of the Coetus, the dating having been omitted through some unkind fate. Meanwhile the contention between us and Do. Rubel, with regard to those 400 florins, has long been removed, as you will see from our Coetus Acts of the year 1756 and 1757 sent to you, Venerable Fathers.

Twice, namely, have we paid to him the very high yearly allowance granted by you to him, namely, 100 Dutch florins. And likewise in this year he will again receive 100 florins for the third time, when the money sent by you shall have arrived. We learn from your Synodical and Classical letters that a certain sum is to be sent to us, for which kindness we return our sincerest thanks. But as we have not received from the Venerable Fathers any other letters than those mentioned above, so also the draft has not yet arrived.

The aim of the English schools, which for various reasons we were not able at once to investigate, we shall help to promote according to our ability, however small that may be. The deplorable distress of the war has not yet fully ceased. Nevertheless the cruelty of the fierce enemies does not rage as much as before, but through a long and wide region up to our borders there lie many churches, thus far deserted, which a few years ago were well established.

However, we shall follow, as best we can, your very courteous admonitions given in your letters, Venerable Fathers.

After these introductory remarks, which may serve as an answer to your letter, it now remains to transcribe the

Acts of our Coetus.

With regard to Do. Alsentz, we wish to state that immediately after his arrival he was sent as minister to the people of Germantown. For on account of the lack of ministers they had been content up to that time with the alternating services of Do. Stoy, which he rendered in each of the two cities, in Germantown, and in Philadelphia, as we mentioned two years ago. But when Do. Alsentz arrived the people of Germantown asked of us that he might be given to them as their own pastor, at least until the time of our regular Coetus, at which this matter might be more fully considered. We consented willingly to this wish of the Germantown congregation. Meanwhile it pleased the congregation of Germantown and Do. Alsentz to remain together still longer. To that end the Germantown congregation, just mentioned, gave Do. Alsentz a legal call, which, having been confirmed by the Coetus, was accepted by Do. Alsentz. In the meantime there had also appeared at the Coetus, from the congregation in

Philadelphia, elders sent by one party, and two deputies, or rather quarrelers, from the other party of the same church. The elders, satisfied with the ministry of Do. Stoy, wished to retain him against the wishes of the quarrelers from the other party, who although they testified publicly that they had no complaints against Do. Stoy, yet desired that Do. Alsentz be given to them as minister. For the restless spirit of the Philadelphians, especially of some of them, was always eager for new things. With regard to this Do. Alsentz was asked whether he would grant the desire of Philadelphia. He, being frightened by these signs, disclaimed any love for dissensions, stating that as long as he could be without them he would eagerly avoid them, but he could not, nor would he, refuse the call, once received, from the people of Germantown. The difficulty therefore remained unsolved. Then we first consulted about Do. Stoy, whether he might still longer remain in Philadelphia, but this could not be done, nor did Do. Stoy intend to stay there. Nothing remained therefore than that we should leave the Philadelphians to themselves, after having counseled them peace, concord and improvement of conduct, with the additional advice that if it seemed feasible to them, to Do. Alsentz and the Germantown people, he might henceforth serve them in the preaching of the Word.

But with regard to Do. Stoy and his further ministry in this country (we wish to say), that having received a call from the Lancaster congregation he accepted it, inasmuch as Do. Otterbein, thus far the Lancaster minister, is thinking of returning to the Fatherland, and has asked the Coetus for testimonials of his life and ministry, carried on in our midst, and at the same time has expressed the wish that we should notify the Venerable Fathers of his intention. But since Do. Otterbein thought that, on account of the devastation of the war and the fierce storms of the fall, it was neither safe nor convenient enough to begin the ocean journey in this year, as he otherwise intended, he concluded to remain in this country until the spring, and undertook to preach the gospel during the winter, and up to the present, to the two congregations of Tulpehocken.

Do. Du Bois, thus far a member of our Coetus, asked for permission to apply to the Dutch Coetus which meets in New

York, giving as a reason that our German language was very difficult for him to understand, and especially for his elders, who cannot understand the German clearly without an interpreter. Since, however, we could neither grant the wish of Do. Du Bois in this matter, nor refuse it ourselves, we wish to notify you, Venerable Fathers, of this matter, expecting your counsel and wish.

Finally from the congregation in Reading, to whom Do. Waldschmidt had preached the gospel under certain conditions to supply their want, as we wrote two years ago, there came a certain delegate to us asking whether it was not possible that they be given their own minister. But since this could not be done, we commissioned Do. Otterbein, who is nearest to them, to go to that congregation for half a year during the coming winter.

From the preceding paragraph it is easy to gather, Venerable Fathers, that our country and our churches in Pennsylvania have thus far labored with a lack of ministers, and therefore we cannot but add at this place some necessary remarks, which may tend to a clearer understanding what ministers are needed here and there. But if those arrive who have been called before this, there is no longer any need of more ministers. We have come to the conclusion to advise congregations which need ministers to send a legal call to our Coetus, and we have promised to solicit from the Venerable Fathers new ministers fit for the circumstances, but otherwise not. This will be the best means of looking after ministers and churches, because if a minister thus called arrives he may go where he is sent, and if the congregations have lawfully called him he cannot so easily, without cause or at pleasure, be rejected, as it has been customary thus far.

Finally may God grant to the glory of his name that his vineyard be duly planted in this land, flourish and bring forth fruits of righteousness and peace.

But you, O Venerable Fathers, may Jehovah through his manifold blessings, and for the advancement of the kingdom of his Son, lengthen your days in the land of the living and crown you in the future world with the diadem of imperishable life. With this most fervent wish we sign in the name of all.

Most Venerable and Learned Sirs, Esteemed Fathers in Jesus Christ, your humble and most obedient servants.

JOHN CONRAD STEINER, Pres. pro tem.
JOHN WALDSCHMIDT, Sec. pro tem.

Given at Philadelphia, in our Coetus, on the 16th of September, 1758.

COETAL LETTER OF 1758, OCTOBER 17, 1758.

(HAGUE 92, B. 29.)

Your letter, Most Reverend Sir, written to me on March 8th, at the *Brother in Christ, Gerhard Klein, pastor at Schiedam, William Stoy sends Greeting:*

Your letter, most reverend Sir, written to me on March 8th, at the order of the Reverend Synod of South Holland, together with the letter addressed to the Coetus under the same date, safely reached me at the beginning of July of the present year, through Mr. Peters, the private secretary of Mr. Penn, as will appear from the Acts of our Coetus. I learn from the letter addressed to me the acquiescence of the Reverend Fathers in my proposal to remain still longer in this country. At the same time I return most humble thanks for the kind wishes to which they have given expression. May Jehovah graciously fulfil them!

Now I send you again, Very Reverend Sir, the Acts of our Coetus, which I urgently request you to submit to the Reverend Synods at the proper time. Meanwhile I must add a few things which are not contained in the Acts themselves.

I notice in the Synodical letter a serious censure of the Reverend Fathers on our not very pleasant condition. If you please, Reverend Sir, we did not wish to act as critics. Pardon rather my simplicity and candor who wrote that letter three years ago at the order of the Coetus, not with the object to criticise the Reverend Synods, be this far from me, but because I thought, as the rest of the brethren, that not all the members of the Reverend Synods were of the same opinion, nor that our affairs were equally well known to each one, wherefore it could doubtless happen that different conclusions be drawn by this one or that one, especially while our affairs were in turn considered by the most worthy deputies. However, I ask that you will pardon the imprudence of your brethren.

From the Acts of our Coetus it can be seen that the congregation in Philadelphia is again without a pastor. The affair of the Philadelphians has finally come to this pass, that as long as Philadelphia re-

mains Philadelphia, no one who knows the congregation wants to go there. For they have again their own interest in view and have turned their liberty into license towards the Coetus. Nevertheless I do not say this about all and every one. Many members of that congregation deplore their condition, but this has no influence upon the wickedness and schemes of some, who want to be the first. There arrived meanwhile, immediately after our Coetus held in Philadelphia, Do. John William Kals, well known in many places in Holland, and also to you, Venerable Sir, as I learned from him. He brought letters of recommendation, as I hear, from the most noble London Society, addressed to Do. Smith, professor in the English College and Academy in Philadelphia. But which surprises me, although well known in Holland and being aware of our relation to the Venerable Synods, he had no letter to our Coetus. The Philadelphians elected this Do. Kals, whom I have just mentioned, as their pastor. And whereas certain ones of Philadelphia make every effort to remain outside of our Coetus, but on the other hand Do. Kals desires to be a member, we leave it to the Venerable Synods to decide what is to be done in this matter. Meanwhile I fear for Do. Kals. Even as John at Patmos saw in a vision Jerusalem killing those who were sent to her, which will also happen to those who come here [cf. Rev. xviii. 24 and xvii. 6].*

In our Acts Do. Otterbein is also mentioned, and his intention to return to his Fatherland. God willing, he will come to Holland next summer. He will not only be able to give the best and most accurate description of the condition of our Church, but he can also show what a sad labor it is to act as minister within the limits of Pennsylvania, especially in these disastrous times of war, in which we are distressed by a twofold evil; first the terrors of the war itself, and then the great expenses. To this I wish to add, by way of anticipation, the answer which Do. Otterbein gave me when asked why he wished to leave, namely, because thus far the congregations had observed the custom of dismissing a minister whenever it pleased them. This custom he wished to break, that it might not do greater damage by spreading further. This was also the reason why Do. Otterbein, immediately after our Coetus, being called by the people of Philadelphia, declined their call, well knowing that as he was called so he could be repudiated by them after some time. The Philadelphians indeed thought that the ministers would desire nothing more eagerly than that their hitherto flourishing congregation should show its pity by allowing this one or that one to remain as minister among them for perhaps the space of one year. Moreover, they say they need not trouble themselves so much about ministers accepting a call as about their resignation.

As far as I am concerned, I have definitely concluded to remain still longer in this country, at least as long as God by his providence per-

* The statement of Stoy seems to confound the declaration of Christ concerning Jerusalem with the vision in Revelation concerning Babylon.

mits me. Meanwhile farewell. May your life be happy, Reverend Sir, and let me, who live as in exile,* enjoy your favor.

Lancaster, October 17, 1758.

P. S. The draft has arrived, and signed by Messrs. Samuel and Benjamin Shoemaker, merchants in Philadelphia, will be paid on December 13th of this year, i. e., after sixty days have elapsed.

I certainly think that I must add this, that Do. Kals, whom I have mentioned above, as soon as he had learned the condition of the Philadelphians, left them again, and went into the province of New Jersey, adjacent to Pennsylvania, not wishing, as he himself confessed, to be troubled in his old age by the quarrels of the Philadelphians. Thus he remained with them about six, or at most seven, weeks.

* He calls himself Tomitanus, after the city Tomis, near the Black Sea, to which the Latin poet Ovid was exiled.

LETTER OF DO. STOY TO THE SYNODICAL DEPUTIES, MARCH 31, 1759.

(HAGUE 92, B. 31.)

Very Honorable and Learned Sirs, Reverend Fathers, Zealous Deputies of the Synods of North and South Holland:

In the name and by order of our Coetus I am again commissioned to report to the Rev. Fathers that the draft, assigned to us in the last year, has reached us, and about the end of the month of January of this year the money sent to us by the draft was paid by Messrs. Shoemaker, father and son.

An account, showing the distribution of the donations, follows:

Ministers have received:

	£.	s.
Do. Weiss	30	
" Leydich	30	
" Steiner	35	
" Rieger	30	
" Otterbein	30	
" Waldschmidt	30	
" Du Bois	30	
" Stoy	42	10
" Tempelman	8	
" Alsentz	30	
For the support of Do. Bartholomaeus	15	
Do. Rubel	15	
Widow of Do. Dorsius	7	7
" " Do. Muentz	7	7
" " Do. Wissler	2	8

Schoolteachers:

	£.	s.
Reading	3	
Monacacy	3	
Conewago	1	10
Creutz Creek	3	
Falkner Swamp and Providence	4	
Tulpehocken	2	
Seltenreich	2	
Goshenhoppen	1	10
Lancaster	5	
Traveling expenses of ministers to the Coetus	18	10
Sum	385	14

Since the above sum exceeds the sum of the transmitted draft by three pounds, we added the excess from the money of the preceding year, which remained in the hands of Do. Leydich.

But to you, Venerable Fathers, as well as to the rest of our high and most renowned patrons and benefactors, we return our heartfelt thanks. God, the Greatest, Highest and Best, heap blessings upon you in every way. With this most fervent wish I sign myself in the name of all, Most Venerable and Learned Sirs, Reverend Fathers, your most humble servant,

W. STOY.

Lancaster, on the day before the Calends of April (March 31), 1759.

MINUTES OF COETUS, HELD AT GOSHENHOPPEN, OCTOBER 9, 1759.

(Hague 92, B. 33; N. B. No. 866.)

Most Esteemed and Learned Sirs, Zealous and Most Vigilant Deputies of the Synods of North and South Holland, Venerable Fathers:

Your letter, Dear Fathers, dated Schiedam, June 11th of this current year, has been duly received, and the draft sent to us as a marked proof of your care and favor has been found enclosed in it, for which we return our sincerest thanks to you, Venerable Fathers, who most kindly continue to support us and our churches, and like a father have promised further to continue it. You have made mention of letters sent to us some time ago. If these have been sent within the present year we have not received them. For the last Synodical letters, which are in our possession, were written at Schiedam on the 8th of March, 1758. We regret therefore that the letters mentioned above have not reached us. However, we see that our letter, written to you on the 14th of September of last year, arrived, to which you respond at length in your letters. Meanwhile we deemed it best to assemble this year as a Coetus at the proper time, on the 9th of this month (October), at Goshenhoppen, at the home of the sick Do. Weiss, especially since we received a few days after your letter a letter from the Reverend Classis of Amsterdam, written on the 11th of June of this year.

Now then it remains to transcribe what has been transacted in this country. By reason of the importance of the affair, we take up first of all, according to our custom for many years, the congregation in Philadelphia, whose restless spirit, contrary to the presage and omen of its name, is always stirring up new troubles. The whole matter has been like sport and mockery thus far, and so it will be until we shall leave this place. Do. Kals arrived, went to the scene, was elected minister, resigned and went away. For the whole aspect was so much that of a battle line that he per-

ceived with whom he had to do. Soon Do. Steiner* brought about a new scene. We call it "new" only because of the act itself, not because of the beginning. He had always his adherents in Philadelphia, with whom he conferred secretly, contrary to his oral and written statements, contrary to our expectation, and above all contrary to the earnest and paternal admonitions of the Venerable Fathers, made to him in your Classical letter of July 16th, 1754, which has been read to him, and with which we have at last openly reproved him. Thus he has added falsehood to falsehood, and has made himself a bad name by his shameful deception. For he allowed himself to be called by the rebellious leaders in Philadelphia, and has gone to Philadelphia against the wish and without the knowledge of the Coetus. At least he asked none of the brethren. Much less did he transmit his intention, as it would have been proper, to the Coetus, either by letter or in any other decent manner. Do. Steiner indeed excuses his action, saying that he could not do it because of the winter and the violent storms of the opening spring. But this threadbare reason is refuted by Do. Steiner himself, who, during the time in which he said it had been too difficult for him to send letters, did not only travel personally to Philadelphia, whence the whole province was open for his letters, but even later on, when he had enough time, he would not send any statement to the Coetus, and thus he acted according to his own pleasure as a man who is a law unto himself. However, there are other things most closely connected with the call of Steiner. When Do. Kals arrived he was called by the Philadelphians. Being called he desired to become a member of our Coetus, which desire we have communicated to the Venerable Synods and Classis. When his desire became known, those who were secretly in touch with Steiner used every effort to prevent it. For they are unwilling to be subject to the Coetus, which they have re-

* In defense of Steiner it ought to be stated, that Stoy was his personal enemy and hence no impartial judge; that the offense of Steiner was not as great as Stoy wished to make it appear, it happened repeatedly without calling forth any censure; Stoy gives no proofs for his many assertions and finally he lost his membership in the Coetus because of his rudeness of speech.

peatedly declared in private, although they do not profess this openly and publicly, nor do they venture to do it through others, as this would not agree with their maliciousness with which they like to vex the Coetus, upon which they call whenever it is to their advantage; but if it happens otherwise they act according to their own pleasure. Now when Do. Kals was removed, the party of Steiner, his associates, thought the proper time had come to call Do. Steiner. And therefore since the other ministers had been kept away or declared unsuitable, they advised Do. Steiner, secretly and privately by letters, that the proper time had already come. And thus it happened that by the end of January or February Do. Steiner came. Passing on his way through Lancaster he gave as the cause of this journey, undertaken in such unfavorable weather, that he wished to liberate his son from his life as a common soldier. But it was false. For he went to Philadelphia and preached there, and although he appeared only as a guest, yet in reality he was there in order to lay the call which he had received from his party before the whole congregation. Returning from Philadelphia, Do. Steiner lied again at Lancaster. For he said to Do. Stoy and Do. Rieger that the Philadelphia congregation had unanimously tendered him a call, but he was uncertain whether he should accept it. This was a double lie. In the first place he was not called unanimously. Nor was it true, that he said he was uncertain. Evidently he tried to disguise his actions, since it is well known that for two years and even longer he worked with all his might to be called back to Philadelphia, whence arose all the difficulties and troubles for Do. Stoy in Philadelphia, with whose full recital we shall not detain you, Venerable Fathers, for we think we should write a very unpleasant book. But we cannot omit to mention among the worst proofs of Steiner's malice that he not only endeavored to sow the seeds of discord to the detriment of those brethren whom he thought most earnestly opposed to his scheme, but also instigated, during the last year, the worst men in Philadelphia to bring suit against Do. Stoy, that he might thereby be more quickly removed, and the way to Philadelphia be opened for himself. For these and many other reasons, which we pass over in order not to weary you,

it happened that Do. Steiner at the Coetus of last year, moved by singular piety and compassion, as he wished to appear, proposed a certain change which he had been thinking about, namely, of going for some time to Virginia, that there he might be nearer to those poor Germans, almost altogether destitute of the preaching of the Gospel, and sighing in a dry land, whom at present he could only visit from time to time from his congregation at Frederick, not with as much fruit as if he were with them for some time. He said he would confer with his congregation which he then served, that it could be done peaceably, and that during the time of his stay in Virginia he would visit them in the same way, or oftener, as he had visited those in Virginia from Frederick. All of this evidently tended to the end of freeing himself from his congregation at Frederick by some pretense, and this through the Coetus itself, through whose instrumentality he had been located there not without great labor. It was a splendid idea, but the direction was towards splendid Philadelphia, and not towards a barren and dry country, where he could neither sacrifice to Bacchus or Ceres [i. e., eat or drink]. But that Do. Steiner under these wiles had the way to Philadelphia even then in his mind we can gather from the fact that, scarcely out of Coetus, after the departure of Do. Stoy, he offered himself as a free minister from Frederick, in the presence of Do. Alsentz, to the congregation [in Philadelphia] which had been left vacant, and which by right ought to have been left to itself. For who would believe that within a few hours he could have totally forgotten his pity for the Germans groaning in dry and barren Virginia?

Truly we did not write to you last year of this proposition of Steiner because we did not know its results, which we left to Do. Steiner and his congregation, and because we deferred it to be written this year.

Meanwhile Do. Steiner left Frederick with a heavy debt, altogether unseemly, and truly to the greatest offense of all, since more favors were shown to him there, as all can testify, than he deserved. Do. Steiner himself has not altogether denied this, who three years ago, when the way to Frederick was opened for him by great public labor of the Coetus and

private efforts of the ministers, openly thanked God in the Coetus that he had delivered him at last from Sodom and Gomorrah (namely, Philadelphia and Germantown), and hoped that he should never permit him to return there. Now one may have asked which of the two would be so quickly changed, Do. Steiner or Sodom and Gomorrah. It must rather be declared that he always silently and furtively cast a sheep's eye at Philadelphia, nor did he wish to return unless with a new and greater clamor. What then is more dishonorable, perfidious and deceptive than the action of Do. Steiner, who in our Coetus, held last year in Philadelphia, as President, with the rest of the brethren, determined that Philadelphia ought to be left to itself, and transmitted this decision of the Coetus to the Venerable Synods signed by himself as President, yet a short time afterwards he himself hastens to Philadelphia without the knowledge of the Coetus and there becomes a minister. And finally, oblivious to all honor and shame, he tries to persuade the members of his congregation, who do not have a good but just opinion of him, that Coetus has treated the congregation of Philadelphia unfairly and unrighteously, and had wished to deprive it of its liberty, and that he was the one who had the courage and duty to expose this matter. He, as President of the Coetus to enforce its acts in its name, himself accuses these acts of injustice and unrighteousness! What will he not say, if it only appears appropriate to him, to draw men to his party? This corresponds with the earlier and detestable deeds of this man, of which we thought he had repented long ago and was ashamed of them, when four years ago we received him again as a member of Coetus. But a sad experience has taught us the contrary. For in what manner did that perfidious man after his arrival on these shores, about eleven years ago, agree to the Acts of the Coetus (then held in Philadelphia), with a lying mouth and hand, and promise to go to Lancaster, whither he had been called. Yet he did otherwise and acted his malicious part under the guise of a severe sickness, of which he declared he had been seized when he signed the Acts, and had become incapacitated in mind and judgment. Afterwards he wished to palliate his offense, though witnesses then present, even to this day, prove the

contrary. Thus also now the cloak of pretense is not wanting to him for his most disgraceful perfidy, that he may not appear quite so ungrateful to the Venerable Synods, Classis and Coetus as he is. For comfort and ease he applied to the Coetus, and always received the greater part. For in some way we were eager to assist the needy Do. Steiner when in debt, but all in vain. Nay, how he thanks the Venerable Synods and the Coetus! After he thought that the Holland subsidies would of themselves stop with the last year he believed that hereafter he could act as he pleased with impunity, which before he had carefully concealed, the tricky man and adept in fraud! Certainly we must grieve that a man endowed with his external gifts, and besides useful for his knowledge, will so greatly defile the doctrines which he professes by such a disgraceful and profligate life, so that if men only behold him and the life he lives, not one of them can have any more faith in him. Many have acknowledged this with grief. But thus he agrees with Philadelphia. For why should a vagrant find fault with deception and a spendthrift with high living?

The Steiner affair is too unsavory. Would that we were not compelled to sadden the Venerable Synods with it. Certainly we shall unwillingly describe two examples of Steiner's most iniquitous deception which were exposed at our last Coetus.

In the past year, when Do. Stoy still lived in Philadelphia, he had collected a certain sum, namely, three pounds and sixteen shillings, equal to five and a half gold ducats in Holland money, for the use of the Canawago [Conewago] congregation to build a sacred edifice there. He entrusted those benevolent collections into the hands of Do. Steiner, minister of that congregation at that time, asking him when on his journey to [Frederick and] Conewago to give them to the elders of this congregation, who had previously applied to Do. Stoy for the purpose of obtaining these benevolent collections. But Do. Steiner did not do this. He did not even tell them that the money was in his hands till some time afterward, and then he kept it most unjustly for salary. There is nothing so sacred but what hands accustomed to fraud will seize.

Furthermore, in accordance with the very proposition of Do. Steiner, already twice a sum of thirty shillings (about ten florins in Holland money) had been apportioned to the Conewago schoolmaster from the Holland subsidies and the friendly gifts of the Venerable Fathers, but the first time that poor schoolmaster evidently received nothing, and the second time he gave him only one-fourth of the annual sum. Having learned this, when we questioned Do. Steiner at our last Coetus, he gave this as an excuse: he wished to include that money in his account with the Coetus this year, a threadbare excuse, which argued fraud itself, for money of this kind cannot be included in later accounts. This money had been handed over to Do. Steiner by order of the whole Coetus, under his own presidency, through Do. Stoy, to whom the care of receiving and distributing money had been entrusted by the brethren, and therefore it was to be used only for what it had been appropriated, and not for the use of Do. Steiner. And I ask, if Do. Steiner wished to add that money to the Coetus account, why did he not add his first annual amount given to him at our Coetus last year, which sum he fully retained. These things have been pressed repeatedly upon Do. Steiner. He, becoming conscious of his wickedness, used to reply by asking: why has not also Do. Stoy given anything to the Philadelphia schoolmaster for the last year?

He, as a drunkard, and as one openly involved in all the Philadelphia quarrels to the detriment of the ministers, shall be excluded from the whole Coetus with the full knowledge of the brethren, Steiner himself not being ignorant of it, and cast out consequently, together with his congregation, not secretly, but publicly, which action has also been ratified by the Venerable Fathers of the Amsterdam Classis in their last letters. Moreover, all these things having been taken into consideration at our last Coetus, we honestly thought and concluded that Do. Steiner, the prime author and perpetual supporter and instigator of every Philadelphia quarrel, as well as a man fraudulent in every way, ungrateful, and in the highest degree unworthy of the gifts of the Fathers, should himself have to leave, together with his congregation in Philadelphia, and be excluded from our Coetus, lest we should have litigation and trouble with them. Certainly the

more disgracefully he is discharged, the less likely is he to be readmitted, even as a guest, over which we ourselves exceedingly grieve. For who would have thought of such a nefarious crime on the part of Do. Steiner? We hope, besides, that our decision will not displease you, Venerable Fathers, having been supported indeed by your reply in the letter of the Classis.

As to Do. Lischy, he has hitherto persisted in the same hardness of heart in which he first began. Yet his fault, by which, as he himself confessed with his own hand, he has given public offense to many, could have been corrected immediately at the beginning in a just manner for the public good, and a public scandal avoided; but he, fleeing from a just censure, has himself prevented this. What action we have taken with him is known to you, Venerable Fathers, from our Acts of the year 1757. He was invited to appear publicly at our Coetus and explain matters, but he failed to do so. He was called to present himself before a committee of our Coetus, but he did not come. He was unwilling to submit himself to trial and the censure of the Coetus, but contrary to your most express desire, Venerable Fathers, he appealed to the Synods and Classis. We suspended him at first temporarily from his ministerial functions, until the time that the cause of the offense could be removed. He acted disobediently, broke in the doors of the church by force with his companions, and proceeded to do what he thought proper. For in this country we cannot compel him to submit. We do not know whether he has reported his affair to the Venerable Fathers. We must surely deplore the arbitrariness with which Do. Lischy turns the liberty of his piety, in spite of public warnings, into an unrestrained license, and by which he has removed himself not only from ecclesiastical censure, but even from the whole Coetus. Therefore, as we wrote to you all about the Lischy affair two years ago, and as it is now, we leave it to the Venerable Synods to be settled.

The status of our churches in this country is in other respects quiet and peaceful, tending to a better edification, especially after the calamities of war have begun to cease.

The service performed by the ministers is about the same as when we wrote last year. The Frederick congregation,

having been left by Do. Steiner, still needs a minister. Meanwhile it is visited as often as possible by Do. Otterbein, to whom it has also offered a call, which, however, he has hitherto refused to accept, partly on account of the Tulpehocken congregations, which he is serving, partly on account of his return to his native country, which he is still contemplating. For war is the only cause which has kept him here on these shores longer than he had intended. Indeed, in conformity with the wish of the Venerable Fathers, who desired us to persuade Do. Otterbein to remain here, he expressed his feelings by saying he could and would remain if it were the will of God and war should not cease, for he was unwilling to expose himself to the dangers of war of his own accord when no necessity demanded it. If there were no danger he would return to his native country, at least temporarily, the will of God permitting him, nor was he certain whether he would ever return hither or not.

Do. Du Bois has hitherto remained a member of our Coetus, and will continue as such, unless perhaps he be drawn away elsewhere by a legitimate call. He was not present at our last Coetus, because of the unfavorable health of his family, chiefly his wife, who was very ill at the time.

Finally, Venerable Fathers, whatever you have wished concerning our congregations and the members of the same we shall take pains to carry out, even to the minutest point, and shall make a most exact report of all things. But we desire to ask your permission to postpone this till the next opportunity, partly on account of the delay of these letters, and partly because at our Coetus not everybody was ready to give the facts necessary for a list of that kind, and, moreover, the brethren live at a great distance apart from one another.

We made no mention last year of the donations from the most noble London Society, nor did we send a list. At the time of our Coetus last year we had received nothing, and immediately afterwards Rev. Prof. Smith, Secretary of the Honorable Directors, undertaking a journey to England, was prevented from giving the annual donations to some of us. But this year he paid each one both what was remaining and what was our present annual sum. The sum was the same

for both the last years as it had been at first, except that Do. Alsentz, who was added to our number, was also included among the beneficiaries of the most noble London Society with eight pounds per annum.

Finally, we conclude with as much gratitude as we are capable of for the immense benefits and the many acts of kindness which you have repeatedly showered upon us and the Pennsylvania churches. May God, the Father Almighty, our most merciful Father in Christ Jesus our Lord, reward you for these things with his manifold benediction, you who are so eager to be liberal in helping and lifting up the needy for the eternal welfare of their souls. May Jehovah at last crown you all with righteousness and give you unfading glory in this life and in the future life. With this earnest prayer, and very sincerely, in the name of all, most Venerable and Learned Sirs of the South and North Holland Synods, zealous and most vigilant Deputies, Reverend Fathers, we sign ourselves most humbly your most obedient servants,

JOHN WALDSCHMIDT, President.
J. B. RIEGER.
W. STOY.

Given at Goshenhoppen, October 9th, 1759.

DISTRIBUTION OF THE DONATIONS.

To Ministers:

	£.	s.
Do. Weiss	30	
" Rieger	30	
" Leydich	30	
" Otterbein	37	10
" Stoy	30	
" Waldschmidt	30	
" Du Bois	20	
" Alsentz	30	
" Tempelman	10	
For supporting Bartholomeus	25	
Widow Muntz	7	7
Widow Dorsius	7	7
Rubel's Donation made to Philadelphia	15	

To Schoolmasters:

	£.	s.
Lancaster	8	
Creutz Creek	3	
Conewago	1	10
Reading	3	
Goshenhoppen	1	10
Falkner Swamp	2	
Tulpehocken	4	
Expenses of Coetus and Traveling expenses	14	5
	339	9

Remaining in the hands of Do. Leydich, 56 £. 5 s. 7 d.

P. S. In behalf of the noble merchants, Messrs. Benj. and Samuel Shoemaker, of Philadelphia, we must inform the Venerable Fathers that the draft had not been endorsed by the Venerable Synods, as is customary. They have indeed not refused to accept the draft, which was directed to them; however, they ask that hereafter it may not be omitted. But the first draft has not arrived. This is the second. Most humbly I ask your pardon, Venerable Fathers, that I should have been compelled to mention these things. I remain, Venerable Fathers, your most humble servant, JOHN G. ALSENTZ.

MINUTES OF SPECIAL COETUS, HELD AT FALKNER SWAMP, MAY 28, 1760.

(N. B., No. 889.)

Very Reverend, Very Learned and Honored Sirs, and Fathers in Christ:

Your honored letter, dated December 20, 1759, was received by us with much pleasure, and opened at a private [or special] meeting of Coetus. Through God's goodness there appeared at this Coetus, Dos. Rieger, Leydich, Stoy, Otterbein, Waldschmidt, Du Bois and Alsentz. Do. Weiss excused himself on account of infirmity.

As to the first point of your Reverences' letter, namely, that referring to the letter of June 11, 1759, the same not only reached us safely, but was also answered in our Coetus of October 9, 1759, and sent over with the first opportunity, so that we entertain the well-founded hope of learning that this answer has safely reached you.

As to the desired report on the condition of our churches, we trust we shall now give satisfaction, flattering ourselves with the well-founded conviction that our delay will have caused no displeasure, since it was impossible for us, on receiving the letter of the Rev. Synods, immediately to reply to every point with certainty and truth.

We begin then with *Lancaster*. When Do. Stoy arrived there in the year 1758, in the month of October, he found about 100 families belonging to the congregation. Since that time he has baptized up to the month of May, 1760, 116 children. During the same time he instructed in the Confession of Faith, and received as members, 40 persons. Sixty children are in attendance upon the school.

At *Tulpehocken* are two congregations, which are at present still served by Do. Otterbein. In the one congregation there are about 40 families, or about 80 members; in the other, 25 families or about 40 members. In both congregations 30 children were baptized during 1759, and no young

persons received into membership. In the former, larger congregation, during last winter, 40 children attended school, and in the other about 30 children.

At *Cocalico,* Do. Waldschmidt's charge, there are 120 members. In the year 1759 he baptized 50 children. Fifteen young persons were instructed in the Confession of Faith, and received as members. He could give no report about the schools.

At *Falkner Swamp* and *Providence,* Do. Leydich has at present 102 families. In 1759 he baptized 32 children and 13 adults. He instructed 28 persons in the Confession of Faith, and received them as members. About 60 children attend the schools.

At *Old Goshenhoppen* Do. Weiss has 30 families, at *New Goshenhoppen,* 45, and in the *Great Swamp,* 33. In 1759 he baptized in the three congregations 60 children, and instructed 33 persons in the Confession of Faith and received them as members. About the schools he could give no report.

At *Germantown* Do. Alsentz has now about 70 families, and at Witpen about 20. At Germantown are about 160 members; at Witpen, between 30 and 40. In both congregations during 1758 and 1759 (for in the month of February, 1758, he arrived there), he baptized 121 children, and one woman of thirty-three years of age. During those two years he instructed 33 persons in the Confession of Faith and received them as members. About 60 children attend the schools.

Do. Rieger, who serves Schaeffer's Church and Seltenreich, has not yet been able to render a report about his congregations.

Do. Du Bois, of South and Northampton, was also unable as yet to render a report. We are obliged, therefore, to leave these till another occasion.

In this connection we must remark, in a general way, that in the congregations many families consist of Reformed and Lutherans, the husband being Reformed and the wife Lutheran, or vice versa. Husband and wife together attend the church of their choice. There are also the sects and adventurers (land-loopers), who frequently seek to persuade

the church people with their talk and win them over. This succeeds now very rarely, yet it confuses the minds of the church members and makes them disinclined to aid in the support of a minister. Thus there arises a state of indifference everywhere, which makes our salary so small and our ministry so discouraging.

We must indeed admit concerning what your Reverences mention with regard to the continuance of the donations, that a solicitation might have been expected from us, and the need of these same donations might well have forced us to make one. But when the Rev. Fathers had told us that their High Mightinesses [The States of Holland and West Friesland] were not willing to contribute anything more for our support, we dared not venture to do so without further word from your Reverences; the more so, as the circumstances of their High Mightinesses were entirely unknown to us. But since it has now pleased the benevolent God and Father of all mercies, by his wonderful guidance, without our co-operation, to supply our need in our difficult position by means of your paternal concern, our hearts and hands are the more extended toward heaven to thank the Eternal Father in Jesus Christ, and to magnify his name, for the manifold benefits which he bestows upon us. Ps. xxxiii. 21.

Being conscious that we are unworthy of your favor and love, it is too difficult for our pen to express the thankfulness which our hearts feel we owe to you. Therefore, we lay our hearts before your Reverences with the deepest acknowledgment and appreciation of your love and benevolence, together with all the dutiful praise and gratitude which they may utter, and wish only that we were better fitted to properly estimate your love and benevolence, and to make ourselves worthy of them. Our labors will always be so directed and our most fervent prayers will be that your Reverences may have joy, not only here in return for your trouble undertaken for the extension of Christ's kingdom, but that also in glory you may enjoy the harvest of your liberal sowing.

In accordance with your kind reminder, we send herewith our cordial thanks to the honorable Sir, the Grand Pensionary

[Prime Minister] and their Honors, the High Estimable Messrs. Burgomasters [of Amsterdam], with humble request that they may be transmitted to them.

With regard to the Philadelphia congregation: it is still in the same confusion. Many members of the congregation can and will have nothing whatever to do with Do. Steiner; and, therefore, the contentions will not soon come to an end. What Do. Steiner's circumstances are, your Reverences will have learned from our last Minutes.

The circumstances of Do. Lischy have been frequently mentioned in our Minutes. But, since Do. Lischy, on account of his scandalous conduct, had withdrawn from the Coetus and appealed directly to the Rev. Synods, therefore, nothing more could be done by Coetus, after it had reported the matter to your Reverences and the Rev. Synods, than to see how Do. Lischy would present his case, and what might be the decision of your Reverences and of the Rev. Synods. And whereas he would, in no wise subject himself to the censure of Coetus as *illegalis* [disorderly], and has not at present appeared before Coetus (thus giving us reason to doubt that he is really penitent) he has therefore been excluded from the Coetus, until we shall have received further instructions from your Reverences and the Rev. Synods.

With pleasure we can now inform you that Do. Otterbein has concluded to remain longer with us. He continues to labor with much pains and blessing at Tulpehocken, and sometimes travels also to Frederick in Maryland, in order to keep together and feed with God's word the sheep left without a shepherd by Do. Steiner.

We also take the liberty of reporting to your Reverences that a considerable congregation in New Jersey, at a place called Amwell, about thirty-eight English miles from Philadelphia, has handed to us a request for a pastor together with a call to him. The congregation is large, and for four years has been without a pastor. Do. Stoy, while he was still living in Philadelphia, preached there sometimes during the year, and Do. Alsentz now supplies them occasionally. Many excellent people still remain, but as a general thing they are beginning to decline greatly, especially the young people.

Therefore, we are the more constrained to trouble your Reverences with the request to send over to us an efficient and faithful person, to be installed as pastor by us in that congregation. The people are mostly from the County of Berg and Neuwied [in Germany]. The congregation offers fifty pounds annually, and a free residence. Besides this there are several smaller congregations, several miles distant, German as well as Dutch, which also greatly desire a pastor, so that there will be no uncertainty as to support. The congregation has also offered to help to pay the traveling expenses if necessary. Our full confidence in your fatherly care causes us not to doubt that our humble request will be complied with.

Concluding, it is our heart's wish that the God of all grace, and the Eternal Father of our Lord and Saviour Jesus Christ, be with your Reverences and with us all, through the fellowship of the Holy Ghost. We have the honor to subscribe ourselves, with all esteem,

Very Reverend, Very Learned, Highly Esteemed Sirs and Fathers in Christ,

Your Reverences' humble servants and brethren in the Lord,

JOHN PH. LEYDICH, Pres.
JOHN GEORGE ALSENTZ, Sec.

Done in our Coetal Assembly, held at Falkner Swamp, May 28, 1760.

LETTER OF THANKS ADDRESSED BY COETUS TO THE GRAND PENSIONARY OF HOLLAND, PETER STEIN, MAY 28, 1760.

(N. B., No. 890.)

Most Noble, Wise, and Highly Esteemed Sir!

Having understood, with the greatest joy, from the latest letters of the Reverend Deputies of the Classis of Amsterdam, that the hearts of their High Mightinesses, the States [of Holland and West Friesland] in general, and your own in particular, are again inclined towards us in benevolent affection, in order to sustain the feeble and low estate of our churches with your paternal care and aid, and to supply our manifold deficiencies with your favorable benefactions, we take, with all humility, the liberty to lay before you with our feeble pen our hearty and thankful acknowledgment.

The high favors and special manifestation of such great love have the more filled our hearts with the greatest gladness and highest expression of thanks, as all hope was nearly cut off from us, and all freedom taken away, to transmit to you our submissive request for the necessary and agreeable gift of your noble benevolence towards our support. And whereas nothing was left to us but to commend our case to the Lord, whose eternal faithfulness we could not doubt, and who has upon His heart His churches as well as His servants, we must now say with David, in Ps. xxxi. 21, "Blessed be the Lord: for he hath showed me his marvelous kindness."

The greater your affection and benevolence towards us now are, and the longer they now have lasted, the less we have deserved them, and the more do they demand our esteem, and the greatest capability of estimating and valuing them. But the well-ordered ideas, the choice words, and the elevated style fail us to praise and express worthily your noble virtues, favors, love, and benevolence: hence, most noble Sir, we cannot do otherwise than lay down before you our hearts in all humility, hearts which burn with the most fervent and real gratitude, esteem, and inclination for your temporal and eternal well-being. Receive, then, these our hearts as pledges of our duty done, with that generosity wherewith you began to manifest toward us this unmerited favor: we herewith openly confessing that we shall never be sufficiently able to express and write down with enough praise and lustre your inestimable and loving benefactions.

However, as your benevolence flows forth from a tender affection for our Pennsylvania Zion, we assure you that, by God's grace, as we have begun, so we will continue in our ministry, with all diligence to labor among the congregations entrusted to us, that they may be prepared as

vessels to God's glory; and we unite their hearts with ours in sincerest petitions to the Father of all mercy that He will preserve your noble and high person a long time in health, to the joy of your entire house, and to the best interests of state and church, and that He will support you with enduring strength and wisdom in your eminent but difficult position, and crown all your efforts, both for your own high person and for the state, land and church, with temporal and eternal blessings. May our precious King Jesus cause you to behold the fulfilment of His promise, that that which is done to the least of all His brethren, is done unto Him, and shall therefore also be rewarded by Him hereafter with an eternal reward of grace in abundant glory.

Concluding now, we request most humbly that these, our slight but heartfelt expressions of thanks, be accepted with favorable hands as our dutiful obligation, and that our churches and ourselves be kept in your benevolent and affectionate remembrance, and their best interests be advanced. We have the honor to subscribe ourselves most humbly, with all respect and esteem,

Very Noble, Very Wise, and Highly Learned Sir,

Your submissive, most obedient and most dutiful servants,

JOHN PH. LEYDICH, *Pres.*,
JOHN GEORGE ALSENTZ, *Sec.*

Given in our Coetal Assembly, held at Falkner Swamp, in Pennsylvania, May 28, 1760.

Address: To the Most Noble Sir, Mr. Peter Stein, Raad Pensionaris, at the Hague.

MINUTES OF COETUS, HELD IN GERMANTOWN, OCTOBER 21 AND 22, 1760.

(N. B., No. 894½.)

Very Reverend, Very Learned Sirs, and Fathers in Christ:

Our Coetus was opened with a sermon on 2 Timothy ii. 25-26, preached with impressiveness by Do. Otterbein. The Ministers present were, Otterbein, Stoy, Rieger, Weiss, Leydich Alsentz, Du Bois and Waldschmidt, with their elders.

SESSION I. P. M.

1. The letters were opened and attentively read; the one from the Rev. Synods, dated May 5th, the other from the Rev. Classis, dated May 12, 1760.

2. By previous order of the Rev. Coetus, Do. Leydich had visited every congregation and had found them in the following condition:

(1) Regarding Do. Otterbein, mention was made in our last letters of his stay at Tulpehocken (a congregation which he has served for some time with blessing. But now upon the advice of the Rev. Coetus his Reverence has been transferred to a large congregation at Monocacy (Frederick), which was at a very great distance from any service, whereas Tulpehocken can easily be supplied now and then by neighboring ministers.

(2) Regarding Do. Rieger: his congregations were satisfied with him, if his Reverence should continue in his zeal (begun a little while ago).

(3) Regarding Do. Stoy: his congregation was very well satisfied with his services and himself.

(4) Regarding Do. Waldschmidt: his churches were satisfied with his preaching, but wished he might be more diligent in house-visitation and more careful in his conduct.

(5) The congregations of Do. Weiss having enjoyed his services in his younger days of health, are now also willing patiently to bear with his age and feebleness.

(6) The congregation in Germantown is well pleased with

Do. Alsentz, and has also consented, with the approval of the Rev. Coetus, that every fourth week he should supply Witpen, a small place in the neighborhood, located ten miles from Germantown.

(7) There is still good harmony between Do. Leydich, his consistory and congregation.

(8) About Do. Du Bois, no complaints are heard; his congregation is pleased with him, and has his [proposed] departure under consideration.

(9) Do. Tempelman is stone blind, he preaches in his own house, but very rarely.

3. A delegate from a portion of the congregation in Philadelphia appeared before us requesting help from the Rev. Coetus. But Do. Steiner and his congregation having been excluded, we await the reply from the Rev. Synods and the Rev. Classis as to what shall be done with that portion which is willing to subject itself to the Rev. Coetus. We think it inadvisable to supply them under the present circumstances, as we are of the opinion that it would only be throwing oil upon the old fires of contention, and make the quarrel worse instead of healing it.

4. It was resolved that Dos. Otterbein and Stoy should travel through the congregations in order to visit them, and to inquire into the circumstances and condition of each.

5. By order of the Rev. Synods 18 pounds were granted to Mr. Steiner for his supply of Monocacy, seven months, extending from the middle of October to May. This resolution was forwarded to him.

6. The school-teacher of Philadelphia, whose part of the donations had been held back by the Rev. Coetus, on account of his bad conduct, made a request for his portion, pretending to have an order to that effect from the Rev. Synods, but as nothing regarding this was found in your letters, his request was refused until he could show an order from the Rev. Synods.

7. We gather with sorrow from the letters of the Rev. Synods and Classis, that the same have no confidence in us, that we have depicted the case of Do. Steiner in words too harsh. We trust to make it a matter of conscience always

to write the truth, as we have done in this instance. We would much rather have written well of Do. Steiner than ill. But we have called the child by its name. We gave the case as it presented itself, but overlooked many particulars, and wrote in such a way that those who had but the least knowledge of all the circumstances would be compelled to say and admit that we had written very indulgently. If our congregations should speak their minds in many particulars, they would express themselves very differently. And indeed, Rev. Fathers, on account of Do. Steiner, many of our members do not regard us with much favor.

8. Regarding the complaints brought against Do. Stoy by reason of his marriage, nothing in the way of scandal has occurred. This we must say, that some of his enemies had spread the report that he had kidnapped his wife at night, which, however, by those who themselves spread the report, was acknowledged in the presence of the whole Coetus to have been a lying and malignant accusation. In this connection we are forced to remark that it will give us great sorrow if the Rev. Synods are of the opinion that we were unfair, and only sought, without well founded reasons, to suppress one complaining of him, and to acquit another in an evil matter, or allow him to go on without speaking of it. Moreover we must add to this, that the marriage was performed in the house of Do. Stoy's father-in-law, in the presence of father, mother, and Dos. Otterbein, Leydich and Du Bois. None of them noticed anything out of the way. This is all we know. If the Rev. Synods or the Rev. Classis had given a particular account of the charges, we would be able to answer them more in detail. We can say nothing of that of which we know nothing.

SESSION II. A. M.

1. Regarding the donations of the honorable London Society, we have hitherto received, but not without much difficulty, what we have reported to the Rev. Synods and the Rev. Classis. But as to last year, after two or three applications we were informed [by the Trustees] that the moneys sent over last were so little that they could not make up

their minds to give anything this year, until they should receive word from the honorable Society in London. It is especially hard for us, that what we receive we get only by begging.

2. Do. Lischy did not inform us of the friendly letter written to him by the Rev. Synods and Rev. Classis, and hence we were in ignorance of it. His conduct is so offensive that we can hold no fellowship with him, and seems to grow worse from day to day so that one can hope for no good from him in the future.

3. We recognize with gratitude the unwearied care of our Rev. Fathers in Holland in their search for an efficient minister for this our poor America, and we trust, should one be sent over, that he may be appointed by the Rev. Synods or Rev. Classis for Amwell, from which congregation we have a call in hand, as we have already mentioned.

4. A congregation at Easton, a newly settled village, about sixty miles from Philadelphia in Pennsylvania, has sent in a request for a suitable pastor and preacher. We have promised to make out a call, with fifty pounds for his yearly support. Hence we herewith earnestly once more request the continuance of the paternal care of the Rev. Synods and Classis so as to provide these shepherdless sheep as soon as possible with a godly minister.

5. The report of the condition of our congregations, according to the request of the Rev. Synods and Rev. Classis, has been completed and sent over, and we doubt not but that it has safely arrived, and promise to comply henceforth with the request annually.

6. Regarding the ability of our congregations to maintain and pay the salaries of their pastors, they have been much encumbered by the very heavy expenses incurred in the erection of their churches and schools. Moreover many started with nothing; but we hope that after these burdens shall grow less their ability will increase, and will suffice for that purpose, [the payment of salaries]. We promise to do what lies in our power to come up to the request of the Rev. Synods.

7. The draft, whereof mention is made, has not yet reached us. We, with our congregations, acknowledge gratefully the

tender care of the Rev. Synods and Rev. Classis in coming so paternally to the help of our feeble churches. These several items of the first and second sessions have been approved by us and the elders present.

Concluding, we herewith wish that the gracious wings of the Triune God may enfold your reverend persons, families, churches and land to the protection of all, and that He may overshadow you with all blessings. We have the honor to subscribe ourselves, with all esteem,

Very Reverend Sirs and Fathers in Christ,

Your obedient and faithful servants and brethren, in the name of all,

JOHN GEORGE ALSENTZ, p. t. Pres.
JONATHAN DU BOIS, p. t. Sec.

Done in our Coetal Assembly in Germantown, October 21 and 22, 1760.

P. S. In the congregation of Do. Du Bois there are 47 families; the number of members is at present 55. Fifteen children were baptized from October, 1759 to October, 1760.

MINUTES OF COETUS, HELD IN LANCASTER, JUNE 24 AND 25, 1761.

(N. B., No. 900; Hague 92, B. 43.)

Herewith we have again the honor and the pleasure to transmit, according to our duty, the Minutes of our Coetus held in Lancaster, June 24 and 25. At this Coetus Dos. Rieger, Leydich, Otterbein, Waldschmidt, Stoy, and Alsentz assembled with their elders. Do. Du Bois, on account of sickness (which is passing through the whole land and hardly missing anyone, whether young or old, attacking them severely with fevers and serious colds, but killing few); Do. Weiss, on account of infirmity; and Do. Tempelman, on account of the loss of his eyesight, could not be present.

Coetus was opened in the church with a sermon on 2 Corinthians xiii. 13, preached by Do. Alsentz; thereupon our session was opened in the afternoon with prayer.

FIRST SESSION.

We took up, first of all, the visitation of the churches, made by Do. Stoy, in which he found the following:

1. At Germantown and Witpen no complaint was heard, either on the part of Do. Alsentz, or on that of the congregation.

2. At Falkner Swamp and Providence a sweet peace exists between Do. Leydich and his congregations.

3. At Goshenhoppen he met Do. Weiss, who, on account of old age and an almost constant sickness, cannot accomplish as much as he gladly would, but does what is in his power, according to the testimony of the congregation.

4. At Reading they need a pastor, but to provide them with one is very hard and almost impossible. Some, indeed, desire to make out a call, but other members are not yet ready to vote for that. And thus we must continue the former arrangement, to supply the congregation meanwhile by one or another member of the Coetus, till some one else can be found.

5. Cocalico and White Oaks are also still tolerably well satisfied with Do. Waldschmidt.

6. Seltenreich and Schaeffer's church are also still pleased with the services of Do. Rieger.

7. Do. Du Bois and his congregation were visited by Do. Alsentz, and both found to be in a pleasing state.

8. No complaints were heard in the Coetus from Frederick and Lancaster.

Thereupon a delegate from the congregation at Tulpehocken appeared, who requested that Do. Stoy might occasionally supply them, which was granted.

Again another delegate from the congregation on the Little Swatara appeared with a letter from that congregation, requesting that a minister might be provided for them, as they wanted none other than one from the Coetus. Do. Stoy took it upon himself to visit this congregation also, to preach for them and to get better acquainted with their circumstances.

A third delegate came from Reading, with a request from the congregation there, and the congregation at Oley, that they might have Do. Otterbein for their pastor. Whereupon Brother Otterbein declared that he could not possibly leave Frederick, without sufficient reason, and accept other congregations.

SESSION II. JUNE 25, A. M.

A short letter was read from the Do. Verster, President of the Rev. Deputies of the South and North Holland Synods, dated December 8, 1760, and received May 6, 1761. And as the contents served as an accompaniment to the draft which had long been expected, our hearts were united in expressing our cordial gratitude due for your loving and fatherly care and support (which are still so necessary if we are not to fail in our ministry), and we were ready to accept them with humble hearts and hands, to estimate and praise their value with cordial recognition, and to cause our most fervent sighs and prayers to rise to the Eternal Father of our Lord Jesus Christ for your reward and the outpouring of His heavenly blessing upon your reverend persons, families, churches, and country.

But we have to give expression to our surprise* that no reply has as yet been received to our Minutes of the month of June, 1760, and October, 1760, and as we cannot doubt that they arrived safely, we are anxious about the reply. The last draft, preceding the present one, was dated June 1, 1759, and this present one December 8, 1760. There was also a letter from the Rev. Deputies of Synods, dated May 5, 1760, and received in the month of September (of the same year); and as we replied to that immediately, we are very desirous of receiving an answer.

We now find it necessary to say something about the donations from the honorable London Society. On June 16, 1756, they were received for the first time, and it was stated at that time that on the first day of July, of the same year, another year should begin. After that we received these donations three times. Consequently, at the beginning of July [of this year] they are two years behindhand. We have made application several times, but could obtain no reply. A few days ago hope was given to Do. Alsentz that they would still be continued for one year; but for the two years now nearly completed we have as yet received nothing. Hence, we shall address ourselves once more to the Trustees of the Society, and shall be able to communicate the result in our next letter. Regarding the free schools, we can hardly say anything, because the entire matter has been taken out of our hands. In general, we can say that there are still three schools of which we know; two of them are all English and one half German.

The state of our churches is as follows:

At *Lancaster* there are about 100 families. Sixty-two children were baptized in the congregation from May, 1760, up to this date in 1761. Two heads of families have died. Two families formerly connected with the congregation have returned, being received from the Moravians with whom they had united. After instruction, 24 persons were admitted

* The other copy reads: "We must give expression to our surprise that for so long no letter has been received from the Rev. Classis. The last letter was dated May 12, 1760."

as members at Pentecost of 1761. There are about 160 members altogether. The school has an attendance of 70 children.

Up to this time Do. Otterbein has found about 80 members in *Frederick* and baptized 40 children. The school is attended by 40 children.

At *Cocalico* and *White Oaks,* Do. Waldschmidt has 50 families and 131 members. In 1761, after instruction, he received as members 11 persons; 20 children were baptized. In the one church 25 children attend school.

At *Germantown* and *Witpen,* Do. Alsentz has 190 members. After instruction, he received as members at Easter, 1761, 27 persons. He baptized in both congregations, from June, 1760, to June, 1761, 93 children and 4 adults. In the vicinity around Germantown are six schools, three German and three English, but how many attend school he cannot very well determine. This much he discovered in all families that, since three years, the children are encouraged to study. This also appears from the fact that the inhabitants of Germantown, of all sects, and a few from Philadelphia, have combined and built an English and German school. It was commenced, in the center of Germantown, last year, and is now finished, which school has cost over 11,000 florins (guilders). The German schoolmaster has begun to teach there, and has between 60 and 70 children. And besides this school there are four other schools.

The statistics of the congregations of Dos. Leydich, Weiss, Rieger, and Du Bois will be sent later.

Finally, we remark that our harvest is much too great, and the laborers are too few. But we cannot as yet clearly see how this difficulty can best be met, either by the Rev. Synods or by us. For although there is a lack of ministers, yet not every one is suitable for this work. We shall consider the matter more fully and give the result in our next letter.

These Minutes of the first and second sessions have been approved by us all. Concluding, we herewith wish that the Lord may preserve your reverend persons, families, churches, and entire Holland, by His gracious protection, quicken you with all bodily and spiritual blessings in Christ Jesus, and turn your favorable and compassionate hearts further to-

wards our Pennsylvania Zion. We remain and subscribe ourselves, with all esteem,

Very Reverend, Very Learned, and Highly Esteemed Sirs, Members of the South and North Synods,

Your very faithful and obedient servants and brethren in our Lord Jesus, by order and in name of all,

JOHN GEORGE ALSENTZ, Pres. p. t.

Done in our Coetus, held in Lancaster, June 24 and 25, 1761.

Having read these Acts, they are approved by my own signature, JONATHAN DU BOIS.

DISTRIBUTION OF THE DONATIONS SENT OVER TO US, 1760-1761.

(N. B., No. 909.)

	£	s.	d.
Do. Leydich	30		
" Otterbein	30		
" Stoy	30		
" Waldschmidt	30		
" Weiss	30		
" Alsentz	30		
" Rieger	27		
" Du Bois	20		
" Tempelman	5		
Widows Muentz and Dorsius	10		
For the support of Do. Bartholomeus	30		
For the school-teachers, seven in number	14*		
Traveling expenses to two Coetus meetings	27	15	
	313	15	
There remains of the £337 17s. 10d	24	2	10
	337	17	10

* The original reads £14.10, but this must be wrong, as the ten shillings are not included in the sum total.

We add the statistics of the congregations of the remaining brethren:

Do. Leydich has now in his congregations 105 families. He has baptized 38 children; received as members 29 persons, counting the year 1760 to July 5, 1761. There are 170 members; 60 children attend the schools.

Do. Weiss has 120 families. He has baptized, during 1760 and up to the present time, 45 children and received 36 as members.

Do. Rieger has about forty families in his congregations. He baptized 21 children and received two as members.

The state of Do. Du Bois's churches has not changed since the last Minutes were sent over. He complains, with great sorrow, that his congregation will completely decline for lack of a Low Dutch school. He has applied all his efforts and labors in vain, which can easily be shown.

REPORT OF DO. ALSENTZ REGARDING THE STATE OF THE PENNSYLVANIA CHURCHES, 1761.

(N. B., No. 909¼.)

Faithful presentation of some circumstances of the Reformed Church in Pennsylvania.

The principal congregations in Pennsylvania are the following:

Philadelphia should be first, but by reason of the rejection of all order, is left to itself until better times.

Lancaster, and two small congregations belonging thereto, are served by Do. Stoy.

Frederick is served by Do. Otterbein.

Cocalico and White Oaks, by Do. Waldschmidt.

Seltenreich and Schaeffer's Church, by Do. Rieger.

Falkner Swamp and Providence, by Do. Leydich.

Goshenhoppen, by Do. Weiss, but he is constantly sick.

North and Southampton, by Do. Du Bois.

Germantown and Witpen, by Do. Alsentz.

The congregations of Tulpehocken and Swatara earnestly long for a pastor; Reading and Oley also.

York likewise, because Do. Lischy has taken his leave.

Easton, ditto.

Amwell, in New Jersey, ditto.

It is almost impossible to convey any idea with how much difficulty all these congregations are maintained. Everything, so to speak, has been started anew, and without hard labor not one congregation can be built up. With faith, love, hope, zeal, patience, and readiness to serve in preaching, catechizing, and family visitation, by constant riding about (because the people are so scattered), we must carry on the work. We have to suffer listening to reproaches on account of many ministers who run about, being bad in doctrine and life. We have to suffer from mockings; from many sectaries; from waiting for the approbation of many misled souls, who say of a minister that begins well, we shall see whether he will continue thus in his work. And although all congregations either request or invite us to serve them, it is impossible for the few ministers to satisfy their own consciences and fulfil the purpose of their ministry. But now there is the greatest likelihood that everything will be shortly in a condition to repay the diligence of faithful pastors. Harmony in the congregations and among ministers is now restored, and a great readiness [for united work] is manifest in very many people. What other conclusion can there be but that the hearts of the Rev. Synods and Rev. Classis, of Amsterdam, should be moved, on behalf of God and these churches, to provide these vacant places with very

faithful ministers? As indispensable as ministers are, so impossible is it that they can live on their incomes, for the following reasons:

1. Most of the churches wherein the people assemble are not yet even paid for, and will not be paid for in less than three or four years.

2. Most of the members or families are poor, or but in moderate circumstances. Very few are well-to-do. Many of the poor sigh; many of them would gladly give if they only could. Many in moderate circumstances also have large families, and the schools to which they send their children are very expensive. Many schools are being erected, and thus take much from the contributions.

3. Many people become confused by the many sects, and do not know as yet what churches they will attend. And if they come to church, they are not at once willing to give anything for the support of a minister, because they want to see first whether the minister, though beginning his labors well, shall so continue.

4. Many families are partly Reformed and partly Lutheran. From such not much can be expected, because their contributions are divided between two pastors.

5. The war made everything expensive, especially in the cities, so that a minister can no longer live as heretofore.

All that I can say is that matters are improving from year to year, and I hope in a few years to see that the donations from Holland, through the Rev. Synods and the Rev. Classis of Amsterdam, shall no longer be so indispensable. At least, the ample donations could then be lessened. For if the ministers of Pennsylvania are not sustained as they have been, it cannot be expected that they can persevere. But if we can continue by means of faithful ministers, no doubt within the said three or four or five years the condition will promise more blessing and self-support.

I must yet mention another congregation at Camp, and a second at Rhinebeck, in New Netherland, or the province of New York. These two united congregations greatly desire a minister, and are also in good condition to support a pastor. They are ready to give ninety pounds and a free residence, and also to bear the expenses of sending a minister over. They invited me two years ago to become their pastor. But because I am in a locality which at present absolutely needs me, I have been compelled to decline the wish of these congregations and three other calls. But if it is possible to help these people now, by the intervention of the Rev. Synods and Classis of Amsterdam, I shall consider it a great pleasure to do so.

JOHN GEORGE ALSENTZ.

MINUTES OF THE COETUS OF 1762.

(Hague 92, B. 52.)

Actum,

New Hanover, in the State of Pennsylvania, June 30th and following days, 1762.

Present: Dos. Du Bois, President; Stapel, Leydich, Rieger, Stoy, Otterbein, Waldschmidt. The Reverend Coetus, called Pennsylvaniensis, was thus constituted.

The Coetus was opened, in accordance with the usual custom, with prayer by the President.

1. Simon Friesbach, a delegated elder from the congregation in Easton, submitted a petition of said congregation concerning a minister. (The petition is annexed to the Minutes, under Num. 1.*) The Coetus was pleased to return a written answer to him, in which the congregation was notified that this matter had not only been laid before the proper authorities, but that also the Rev. Deputies of the Synods of South and North Holland had considered the matter and had called Do. Weyberg for them. Until the arrival of the latter, they shall be served occasionally by the brethren of the Coetus.

2. An elder of the congregation at Providence appeared before the Coetus, and, authorized by the congregation, answered the question concerning Mr. Leydich, as follows: That neither he nor anyone else in the congregation had any complaint concerning Do. Leydich. He was then dismissed.

3. An elder from the Schuylkill congregation appeared. Answer: He had no complaint to make against Brother Leydich. Dismissed.

4. An elder from the congregation at New Hanover appeared. He answered the same, and was dismissed.

5. Three elders from Old and New Goshenhoppen and Great Swamp were admitted and reported that these three congregations would remain inseparably together. They

* This document is no longer in existence.

then urgently asked that a minister of Coetus be given to them in place of their faithful pastor Do. Weiss, now deceased.* And if they might be permitted to name the minister they would choose Do. Otterbein. The Rev. Coetus took this under consideration and promised them to make known the answer through Do. Leydich. After they were dismissed Do. Otterbein refused their request because of trifling reasons.

6. Peter Becker, the elder of the congregation at Seltenreich, was introduced. He was asked whether he had anything to communicate. Answer: What he had to say might be seen from the letter of the congregation which sent him as delegate. He had nothing else to communicate. He was dismissed and this request was marked: Number 2.

The Rev. Coetus ordered the request to be read by the Secretary, and because it showed that the congregation had split, and that delegates would be present to enter complaints against Do. Rieger, therefore, it was asked: Who was present to complain against Mr. Rieger?

7. Then the elders from the congregation at Seltenreich, Michael Dieffenderfer and John Brubach, entered and submitted a paper (annexed to the Minutes under number 3)** wherein the members of the congregation, whose names were signed, charged among other things, that Do. Rieger, without making a post-mortem examination, had given a false certificate in the case of a man who was struck by a stone and probably died from the effects.

Inasmuch as there were several names of members of the congregation signed to the paper submitted by Peter Becker, the Rev. Coetus determined to begin the investigation by requesting elder Michael Dieffenderfer to examine the names of the members signed to the memorial. He recognized five as not entitled to vote, and when he read the sixth, Peter Eckert, he said, that the latter was a Roman Catholic. Therefore the deception was evident. Peter Becker admitted

* Rev. George M. Weiss died in August, 1761, see letter of David Schultze to Daniel Rundle, dated February 3, 1776, in Norristown Register of March 6, 1883.

** Lost as the other documents mentioned in the Minutes.

this, and when he was asked to examine the names under Dieffenderfer's memorial, he also took exception to six, who, although attending the Reformed church, yet had no houses of their own.

Thus there remained under Peter Becker's memorial eleven, and under Michael Dieffenderfer's sixteen, names of members entitled to vote. Because the President could not speak High-German, Do. Stapel was appointed to put the necessary questions to Do. Rieger. Do. Stapel gathered more information from said elder Dieffenderfer concerning the details of this affair, after Do. Rieger had withdrawn.

8. Do. Rieger was called in:

Quest. 1: Whether he had treated the man who was felled from his horse by a stone, hurled by a citizen of Lancaster?

Rieger: "Yes, but he had received him under his care very late."

Quest. 2: Whether the man died while under his care?

Rieger: "Yes."

Quest. 3: Whether the throwing of the stone was not the cause of his death?

Rieger: "It might be that it was the original cause, but in addition to it the man had gotten a fever and had been at one time better than at another."

Quest. 4: Whether he could swear to it that the man did not die from the throwing of the stone, but only from the fever?

Rieger: "He had not sworn to this, nor had the justice of the peace required such an oath."

Quest. 5: Whether he had made an autopsy and carefully investigated that no internal inflammation, caused by the throwing of the stone, had been the cause of the fever and thus of his death?

Rieger: "No, for such the justice had not required, and the man had lived twelve days."

Quest. 6: Whether he had not hesitated, and whether he was not forced to blush, first that, contrary to his oath as a doctor and contrary to his ministerial conscience, he had in such a doubtful case given a certificate to the effect that the fever only, was the cause of his death, and second that

the perpetrator, who was rich, had not even been brought to trial. Also, what he thought of such a certificate, in which a person judges of a thing hidden from his knowledge?

Do. Rieger did not answer, but made all kinds of remarks which did not affect the case, or improve his confession.

SESSION II.

9. Then all elders who were present, fifteen in number, were summoned, and asked, after they had acquainted themselves with Do. Rieger's case from his own confession, what they thought of it. All answered, with the exception of Peter Becker, who was silent, that it was to the congregations and to them a most scandalous thing. They were then dismissed.

The Reverend Coetus concurred in the judgment of the elders. Do. Rieger did not withdraw when the elders were asked, but was now required to withdraw after he himself had heard their sentiment, and after having indulged in evasive remarks and spiteful words of his own, and asserted that he would not lay down his ministerial office as long as he lived, that this he had determined from youth, etc. Thereupon the Reverend Coetus deliberated in brotherly love, and resolved to consider the case so that if possible Do. Rieger should accept advice, remain in honor, and the congregations not be scandalized any more.

The deciding reasons were then compared with the doubtful reasons.

DECIDING REASONS.

a. Do. Rieger undoubtedly acted against his medical oath and his ministerial conscience in that he gave in such a doubtful affair, (since the body of the deceased had not been duly and regularly inspected,) an affirmative attestation, whereby the perpetrator was allowed to go free.

b. The case was a scandal to the public and to the congregations.

c. The paper handed in by Peter Becker was suspicious.

DOUBTFUL REASONS.

These were without weight as:

a. He had not given the certificate under oath; but with-

out any new oath he was bound to observe his medical oath and ministerial conscience.

b. The justice had not ordered the inspection of the body; which was not necessary, for the doctor should have done this anyhow, if it was his intention to give a certificate.

c. That the patient died of fever does not justify the certificate, because Rieger had not been able to say clearly whether it was a fever from the wound and inflammation, or other fever which had no connection with the throwing of the stone.

d. The fact that twelve days elapsed before the man died does not influence the giving of such certificate.

e. The petition of some members of the congregation can not help him, because it is suspicious, and others, the majority, protest against it.

Do. Stapel therefore formulated, after he had been requested to do so, the following ecclesiastical counsel on this point, with the approbation of Coetus:

"Numerous complaints have been presented against Do. Rieger of Lancaster. Thus far they have been disposed of without record in the Minutes. But in this new and most scandalous accusation, substantiated by his own confession, the Coetus of the true German Reformed ministers finds itself compelled to pass a resolution to the effect, that they, the members of Coetus, on account of the illegal certificate given in such a doubtful case, recognize Doctor * Rieger no longer as a minister, but must regard him as a man who acted very indiscreetly in giving this certificate, and despising all admonition. Yet out of usual love and kindness, and in the best hope that Dr. Rieger will consider his own honor, they will at present give him only the following

ECCLESIASTICAL COUNSEL:

That, because the time of his agreement with his congregation has just ended, he should in his next sermon lay down his office; or, if he should not do this, he must expect punishment and that his case and whole conduct will be re-

* The change in the title is intentional. He is treated no longer as a minister but merely as a physician. The Fathers in Holland were not satisfied with this summary action, see Minutes of October, 1763, article V.

ported to Holland to the Rev. Synods, etc., and perhaps severer regulations may result."

Do. Rieger came in to hear his sentence. He desired to have the sentence read to him several times. The Secretary informed him, for the third time, that if he wanted it he might have a copy directly. At first Do. Rieger was not satisfied with the ecclesiastical counsel, and in order to continue the case in the old way and to prolong it, which clearly appeared from his remarks, demanded a decisive sentence. But when he was informed that he could obtain the desired sentence without a further investigation, because his own confession had relieved Coetus from a further investigation, he asked that the case be reported to Holland, and he meanwhile be allowed to preach to those who signed their names. But when the latter request could not be granted, since the majority of the congregation did not desire him any longer, and the time, also, agreed upon had expired, he had no more desire for the former [the final decision] and seemed to accept our ecclesiastical counsel. He asked what his friend Peter Becker would say, if he should hear the ecclesiastical counsel.

Peter Becker and all the elders of all the Pennsylvania congregations were called in and the said counsel was read again, in their hearing. Then Peter Becker immediately turned and asked that the congregation should not be forsaken, but cared for as much as possible, which request was granted. The elders accepted the counsel and were then dismissed.

10. The elder from Germantown then came forward, and asked that the brethren of the Coetus, in the absence of pastor, Do. Alsentz,* would preach from time to time. This was granted, and Do. Stapel was requested to be the first to preach.

11. The elder Christopher van Asdalen, from the congregation of Little Neshaminy [Kleine Chemni] had no complaints against Do. Du Bois. He was dismissed.

* Alsentz had gone to Europe. He appeared before the Classis of Amsterdam on February 4, 1762. He returned to Germantown in October, 1762, see Minutes of May 4-5, 1763, article 9.

12. Finally, the letter from Do. De Roehrs of Gouda, dated August 25, 1761, was read with due reverence, and the money sent from Holland, two hundred and seventy-eight pounds, eleven shillings and three pence, Pennsylvania currency, was received with a grateful heart and distributed as follows:

	£.	s.
Du Bois	30	
Alsentz	30	
Leydich	30	
Waldschmidt	30	
Otterbein	30	
Stoy	30	
Rieger	15	
Stapel	30	
Do. Leydich also received for two schoolmasters,	4	
" Waldschmidt for the school at Reading	3	
" Stoy for the schoolmaster at Lancaster	5	
The schoolmaster Meckly at Canowaken [Conewago]	8	
The widow Dorsius in Philadelphia	8	
" Leydich for the widow of Do. Weiss at Goshenhoppen	10	
" Stapel for the widow of Do. Muentz in Philadelphia	6	
" Bartholomaeus	25	
" Leydich in hand for Do. Bartholomaeus	15	
To the Coetus, journey and expenses at Coetus	3	15
Traveling expenses for each minister present Coetus, (1£ for each)	7	
Traveling expenses for the elder from Easton		15
The elder Dieffenderfer's traveling expenses		15
Total of all expenses	321	5

Note: The sum noted here, exceeding the 278 pounds, 11 shillings, 3 pence received from Holland, was paid by Do. Stoy from the money in the treasury. He has also a small balance in his hands, and will give an account of it.

Finally, it was resolved that in the fifth week after Easter, 1763, on Thursday, God willing, the annual Coetus shall be

held in Germantown. The sermon shall be preached by Do. Stapel. The Brethren shall be present in the evening under penalty of one pound for absence,

Which is attested in the name of Coetus,

CASPAR MICHAEL STAPEL, Secretary p. t.

Note: Because the Brethren have not handed in the reports concerning their congregations, they were reminded that they should send them as soon as possible, in order to transmit them in the original.

COETAL LETTER OF OCTOBER 27, 1762.

(HAGUE 92, B. 53.)

Most Reverend, Most Learned Sirs and Fathers:

Your Reverences will be pleased to receive, as enclosed, the Minutes of the Rev. Coetus of Pennsylvania, held on June 30, 1762, and following days. They would have been sent by the Secretary long ago if he had been properly informed, as he is now. He, therefore, asks you kindly to excuse his unintentional error.

But the two letters—that of April 6th, 1761, the copy of which was brought over by Do. Alsentz, and that of February 5th, of this year—were only lately received, after the Coetus had been held. For this reason Do. Du Bois, the President, in consideration of the prevailing circumstances and the season of the year, called a committee to Germantown, whereupon he, the Secretary, and Dos. Leydich and Alsentz came together, and on the 27th of October wrote the following answer:

Since the letter of the 6th of April differs only in the one point concerning Do. Lischy, we have to report that Do. Lischy, by resigning his office, has himself removed all difficulties.

To the letter of February 4th, of the current year, we respond:

Ad 1. That we are very glad that you were pleased with our Coetal Minutes.

Ad 2. Concerning the visitations of the congregations: they shall be made as often as possible, although it cannot be done annually on account of the great distances and the small number of ministers.

Ad 3. The congregation of Little Swatara has elected an adventurer as its minister.*

Ad 4. With regard to the charitable gifts of the London Society, we have less hope than our Rev. Fathers themselves. In the meantime, we

* The church records show that this adventurer was Frederick Casimir Mueller.

duly thank you for your paternal care and exertion, wishing that a different source might be opened for us.

Ad 5. We are sorry that the five other Classes seem to have become cold in their love awakened by God and are, for the time being, unsympathetic. But we hope to God that, by consulting the Rev. Classis of the South Holland Synod and by brotherly remonstrance, the cherished hope of our Fathers may be realized for our welfare.

Ad 6. Do. Stapel has been received in a very brotherly spirit. Of the arrival of the other minister [Weyberg], we have not yet heard anything. We regret that he stays away, for the obstacles which are considered insignificant in Holland are considered very great by our people. We are therefore, discouraged, however much we are pleased with the safe arrival of Do. Alsentz.

Ad 7. We are very much obliged for your very fatherly care, and we shall not fail, aside from the enclosed letter of thanks to the honorable Pensionary, to pray for the prosperity of the States of Holland, since they will be so kind as to support us for two more years, with 1000 fl. a year. And after this we shall use all exertions (of which Dos. Du Bois and Stapel have already made a beginning, and for which we hope a good result) to make the congregations willing to seek means that a minister may live after this without aid. Although we see that not all congregations can do this.

It is this, which we have the honor to report for the present. We commend our Fathers, the Synods, Deputies and Classes to the gracious protection of the Most High, and ourselves to your further love, etc.

In the name of the Rev. Coetus of Pennsylvania, written and subscribed by CASPAR MICHAEL STAPEL,

p. t. Sec. Coetus Pennsylvaniensis.

MINUTES OF COETUS, HELD IN GERMANTOWN, MAY 5 AND 6, 1763.

(N. B., No 928.)

Very Reverend, Very Learned, and Highly Esteemed Sirs and Fathers in Christ:

Herewith we have again the honor and the pleasure of transmitting to your Reverences the Minutes of our Coetus held in Germantown, May 5 and 6, 1763.

At this Coetus, there were present: Dos. Stapel (President), Alsentz (Secretary), Leydich, Du Bois, Waldschmidt and Weyberg; Do. Otterbein had asked to be excused on account of the great distance of his charge, and his many, yes, all too many, duties. Our Coetus was opened in the forenoon with a sermon by Do. Stapel on 2 Timothy iv. 2, 3.

SESSION I.

Article 1.

After humble supplication by the President to the Highest and Triune God, for light and aid, the object of our meeting was presented. The question was then put to pastors and elders regarding the state of our churches. This was answered by all that love and peace prevailed, so far as it was possible under the circumstances of these times. The Lord be praised for this blessing. Further, we submitted the letters of the Rev. Synods, dated April 14, 1762, and of the Classis of Amsterdam, to our elders, in order to ascertain whether in case the donations should now cease, satisfaction could be given in the matter of our support. The President and his elder answered in the affirmative. He and his congregation were in such condition that he could subsist. Do. Du Bois stated the same. Do. Leydich declared that he received no more than 52 pounds Pennsylvania currency; he could not increase the figure, but if he must live upon this he would direct and accommodate himself accordingly. Do. Weyberg's congregation, newly organized, complained that it would be difficult for them; but for the sake

of having a pastor they would do all in their power to sustain him. But they need encouragement. Do. Waldschmidt does not receive quite 60 pounds, and cannot get beyond that. Do. Alsentz prefers suffering to complaining, for his congregation and means of support are the smallest. Many of his members have need of pecuniary aid themselves, and have nothing or but little to give. The place [Germantown] is a very expensive one to live in. And under the present condition of the church debt he could not expect from the three congregations more than 56 pounds Pennsylvania currency. On account of this [small] support he will be compelled to change his residence [charge], although he is laboring in his field with joy, good hope, and harmony. Regarding Do. Otterbein we can say nothing in his absence.

Article 2.

Do. Weyberg, having arrived this winter from his long journey with a call from the Rev. Synods, we read the call in the meeting. He and his elders being asked if they were satisfied with each other, and answering in the affirmative, we have admitted him as brother under certain conditions not openly expressed. It was recommended to them to appear again with his call, which they promised to do.

Article 3.

Two elders from the Reformed congregation in Philadelphia appeared with written authority, and in the name of the other four elders, and six deacons, and 114 of the principal families, expressing regret that they separated from the Rev. Coetus under Do. Steiner, (who died almost a year ago),* desired now to be received again. We have no objection, first to rescue this congregation, which, after Do. Rothenbuhler had preached there about half a year, was brought into the greatest confusion by his scandalous conduct; and second to investigate their complaints against Do. Rothenbuhler.

Article 4.

Hereupon Do. Rothenbuhler also appeared with two of his

* Steiner died on July 6, 1762, see appendix to his sermons, published by his widow in 1763.

duped adherents, who are a feeble party, and requested to be received under the care of Coetus. We took their request under consideration.

Article 5.

A delegated elder of a congregation on the Lechaw [Lehigh] requested that Coetus would persuade Do. Weyberg also to supply their church. Whereupon Do. Weyberg declared that he had already three churches, and hence it would be very difficult to serve them also with the preaching of the Gospel. But he would gladly do what was reasonable, and occasionally preach for them.

Article 6.

A letter was read from the congregation in Lancaster, made shepherdless by the departure of Do. Stoy,* requesting to be supplied by the brethren of this Coetus, until ministers should come over, for the speedy arrival of whom they had good expectation. We arranged with Do. Waldschmidt, and occasionally with one of the remaining brethren, to conduct divine services for them.

Article 7.

A call was presented to us by the three congregations in Weythall [Whitehall township] and Northampton County, in which they earnestly desire to have a regular pastor, for whom they are willing according to their ability to contribute fifty pounds Pennsylvania currency per annum. If it were possible to raise this sum to fifty pounds sterling, we would humbly beg your Reverences to secure a pastor for them. But as this sum [fifty pounds Pennsylvania currency] is too small properly to support an honest man, we dare not venture to do so. However, should the Rev. Fathers know of a way to increase that sum, the increase would be accepted with cordial gratitude.

Article 8.

We inquired whether we could this year also undertake the visitation of the churches. But we found that because of

* Stoy went to Europe in 1763 to study medicine.

the scarcity of ministers and the increase of their labors, it could not well be done. We shall see what we can do next year.

Article 9.

The state of our churches is as follows:

Do. Stapel reported his condition in the previous Minutes.

Do. Du Bois's members and families have not been increased; he has baptized 10 children; and 25 catechumens, of whom 10 are children, are now under his instruction.

Do. Waldschmidt has 50 families in two congregations. From the year 1762 until the present he has baptized 20 children, and received 12 persons as members.

Do. Leydich has three congregations: at Falkner Swamp 54 families, at Providence 22, and across the Schuylkill 34; since the year 1762 he has baptized among them 48 children, and received 35 catechumens into membership.

Do. Alsentz has three congregations: One located in and about Germantown of about 100 families, which are scattered over the space of a German square mile; one at Witpen of 22, and one at Skippack of 25 families. From the month of October, 1762 (for that was the time when he returned from Germany) to the present May, he has baptized 33 children and one adult person, and received 23 catechumens as members, to whom he gave instructions nine hours per week for three months.

Do. Otterbein not being present, his report will be sent later.

Do. Weyberg has just commenced, therefore he can not give a statement until next year.

SESSION II.

May 6th, A. M.

After the opening of our Coetus with fervent prayer for aid and blessing from God Almighty, the Philadelphia affair was investigated. We found that the behavior of Do. Rothenbuhler had been very offensive to the congregation, scandalizing to every decent person, and a disgrace to God's church. He had accepted a call from the elders and deacons in the presence of the whole congregation of Philadelphia, in which he consented that they might dismiss him in case of any quarrels arising. They did this, for many reasons. We were

obliged to approve of this dismissal, as the reasons were well founded. We could not receive Do. Rothenbuhler as a member of Coetus, the more so as his conduct at Amsterdam and New York was known. We admonished Do. Rothenbuhler and his few adherents, in all charity, not to make the recent division any worse, and we promised to give the congregation all the assistance we could.

We extended a call to Do. Otterbein, which is now under consideration. In this connection we humbly request the Rev. Classis that it will kindly send several faithful men, since several places are in need of preachers. If Frederick, where Do. Otterbein is located, becomes vacant, then certainly two preachers would be required in Maryland for in the regions of Maryland are nine strong churches. Do. Otterbein, in the last three years, has almost worked himself to death. Lancaster is vacant, for Do. Stoy has declared he will not preach any more. Tulpehocken is vacant; Goshenhoppen also since the decease of Do. Weiss. Thus we have work enough for five ministers. These places are able and willing to support ministers without the donations. If the land lies waste, thorns will spring up. We implore therefore, that of your fatherly love and good care you will help us. The reward for such efforts will be great in heaven.

These Minutes were approved by the above-mentioned ministers, with their elders. Concluding we herewith recommend your reverend persons, families, and churches to the precious, and gracious protection of our Lord Jesus; and ourselves and our churches to your charity, care and prayers. We remain always, with all esteem,

Your Reverences', our Highly Esteemed Sirs and Fathers in Christ, Most humble and faithful servants and brethren, by order and in the name of all

J. George Alsentz, p. t. Sec.

P. S. Before there was opportunity to despatch this letter, a letter was received from the Rev. Deputies of Synods, dated February 26, 1763. It was opened in the presence of Do. Otterbein, and an answer to it will be found in part in these Minutes, Articles 1 and 9. Leydich.

RESOLUTIONS OF THE GERMAN REFORMED COETUS ON THE CASE OF REV. MR. ROTHENBUHLER.

(*Pennsylvania Gazette, June 23, 1763. No. 1800.*)

PHILADELPHIA, *June 18, 1763.*

To the Public:

Whereas several reports have of late been spread about, as well in this city as everywhere in the country, concerning the German Reformed Church, Mr. Frederick Rothenbuehler, and the present elders and deacons of the same, it is thought fit to insert in the public *Gazette* the resolves of the German Reformed Coetus in Pennsylvania concerning this affair, to the end that the matter now in question may appear as in its true light and every impartial reader be enabled to form a proper judgment thereon, which we hope may contribute to the public good and to the preservation of truth and peace. And for as much as suit has been brought against the said Coetus, the further declaration which the same Coetus shall make may hereafter be communicated to the public.

In the Name of God.

Deeply concerned as we are about the troubles and disturbances subsisting in a church that has been established for the conquering and bringing up the souls of men to the Great Shepherd Jesus, we cannot but give you an answer to your unanimous request, hereby expressing to you our hearty condolence and the result of our deliberations upon the occasion.

I. That in the instrument of call, it is plainly expressed that the present elders are acknowledged to be the lawful elders, and that the same instrument was held to be valid by the members of the congregation. That the members of the congregation having, by the same instrument of call, invested the elders with the whole power of introducing and dismissing the minister; and the minister, Mr. Rothenbuehler, having on his part signed the same instrument of call as a lawful instrument, and accepted thereof, it is evident and without contradiction that the resolve of the elders cannot be reversed, neither by Mr. Rothenbuehler nor by the members of the congregation; consequently, that the instrument of his dismission is valid and doth not admit of any exception.

II. The said elders having, in open church, signified to the congregation their desire of having a conference with them upon some matters concerning Mr. Rothenbuehler, and on the then next following day sixty or seventy members of the said congregation appearing, and Mr. Rothenbuehler, in the presence of them, did behave himself so indecently that they declared him to be unworthy of their pulpit and church, it is

evident that the rest of the members either would rest satisfied with the determination of the others, or that they did not care to trouble themselves about the church or the church minister. So that those persons who did appear are to be considered as the pillars of the church, upon which the edifice is to rest, and the others have no right to lay claim to the church or to make disturbances in the same, but are now to be considered as coming too late for deliberation, and, being blinded by rebellious principles in these present disturbances, are becoming themselves the disturbers and the disturbed, who in this respect are entitled to our compassion, and, in our brotherly love, are forewarned to avoid greater detriment if they do persist in their resolutions.

III. Whereas, Mr. Rothenbuehler, with those of the congregation who intend to retain him as their minister, have desired to be received into our Coetus, we do hereby declare this to be our resolution, that as Mr. Rothenbuehler has by his conduct, as well in Europe as in New York, deserved censure and reproof, for which reason he has no testimonies to produce from the Rev. Synods or from the Rev. Classis of Amsterdam, and at New York has been disabled to hold an office in the church, and has of late, towards his congregation at Philadelphia, and towards the brethren of the Rev. Coetus in general, and to some of them in particular, behaved in a manner contrary to all the rules of decency, it would be a great reproach for us to receive such as brethren who are a detriment and disgrace as well to the church as to us. Moreover, Mr. Stapel and Mr. Alsentz have been, by the Deputies of the Rev. Classis of Amsterdam, warned not to be in communication with him; and, therefore, as desirous as we are to see faithful laborers in our Pennsylvania vineyard, and to be in brotherly union with numbers of his people, in order to bring the harvest of the Lord to its perfection, we cannot comply with the request of Mr. Rothenbuehler and his adherents.

We do wish our Saviour Jesus may heal the breaches of Zion and the decay of the Church, by the ministry of an upright-hearted man, agreeable to the heart of the Lord (as, at your desire, we shall endeavor to send you one, and in the meanwhile we will provide the church by the service of our brethren), and that the Lord may be pleased, by His grace and spirit, to prepare pastors and teachers that His Church, being planted in faith, may bring forth the fruits thereof, and adorned with the same may appear in plenty and glory, without blemish, to His praise. The God of peace be with you. Amen.

Done at our meeting in Germantown, May 6th, 1763.

Sealed with the seal of the Coetus.

Ministers.	*Elders.*
C. M. Stapel, *President*,	Christopher Meng,
J. G. Alsentz, *Clerk*,	Adam Teitz,
John Ph. Leydich,	Jacob Orndt,
Jonathan Du Bois,	Joseph Fenton,
John Waldschmidt,	Henry Winter.
Caspar Dietrich Weyberg.	

MINUTES OF SPECIAL COETUS, HELD IN PHILADELPHIA, OCTOBER 24, 1763.

(Hague 92, B. 65; N. B., No. 963.)

Very Reverend, Very Learned, Highly Esteemed Sirs and Fathers in Christ:

The happy and joyful receipt of two letters, one from the Rev. Synods, dated February 26, 1763, and one from the Rev. Classis of Amsterdam, dated May 19, of the same year, as well as the circumstances of the congregation in Philadelphia, required a special committee (meeting.) It consisted of Dos. Stapel (President), Du Bois, and Alsentz (Secretary); which assembled in Philadelphia, on October 24th of this year, and we herewith have the honor to submit the Minutes of the same with becoming humility to your Reverences.

I. After we had ascertained the contents of the letters, we found that they both agreed very nearly as to one point, and that we had already presented the matter requested in the transmitted Minutes. What is still lacking we shall satisfactorily supply at a full Coetus meeting.

II. Hence we found it necessary to pay attention to several particular things, namely, to express our complete assent to the judgment sent over regarding Do. Lischy, knowing from experience that he is an unfit person, and neither can nor will accomplish much, and therefore had better be left to his own devices.

III. The trouble, vainly bestowed by your Reverences in the matter of the donations of the London Society, demands our gratitude, although it causes us regret. But the tender concern for us does not permit us to grieve, and with gladness do we hereby lay before your Reverences our thanks; the more so as we discover that when unkindness is about to suppress one source of benevolence, the Lord, through your unwearied efforts, opens another, since some Classes still feel inclined to sustain and encourage us, to whom, we request, that our

acknowledgment by these presents may be transmitted; and being astonished over the gracious workings of God's providence, we enjoy the desire of our hearts; and in joyful thanksgiving would gladly perform our duty.

IV. In reply to the matter of the distribution of the donations, we need to remark that hitherto it was found most advisable, for the important purpose of avoiding all quarreling, to make an equal division. And for this reason an equal portion was assigned to Do. Stapel. But now we would leave it to the Rev. Synods and Classis of Amsterdam to effect the distribution yourselves according to your judgment. Indeed we humbly beg you to do so after examining the Minutes, and thus remove thereby in this country all suspicion among the brethren, and the envy which is apt to lurk beneath this.

V. The complaints concerning the treatment of Do. Rieger pain us very much. We were as ignorant in this case as your Reverences, until his guilt appeared clearly in the latest complaints against him. We cannot find anything more to say in excuse of him, than that by medicine and worldliness he has been so captivated that preaching and church-order do not go further with him than to recite a chaos of words on Sunday, without the least concern how many members he has, or what is the blessing and benefit of his ministry for the inward and outward life of his people, whereof the writer of this was an eye-witness. The counsel of Coetus has not been accepted by him, but he continues in his careless ministry, and because there are so few of us, we cannot take care of the congregation, but we must look on with patience, until we can make better arrangements.

VI. In order to save the congregation in Philadelphia, we extended a call to Do. Otterbein, but after long deliberation he could not at this time accept the call. And now being most seriously at a loss what to do, and to quit ourselves of our duty in this affair, we have consulted with the elders and deacons, and laid these three propositions before them:

1. Whether they could and would wait until Do. Otterbein, considering the circumstances of his congregation, could

with propriety come to them, which might perhaps occur in five months.

2. Whether they would choose one of three ministers settled in this country, namely, Dos. Leydich, Waldschmidt and Weyberg, and seek to secure one by a regular call.

3. Whether they would extend a call to the Swiss minister at Arnheim [Holland] and let him come over.

The second proposition, alone, for various reasons, met their approval.

Thereupon the congregation was called together, a sermon and earnest admonition addressed to them by the Rev. President on October 25th, and Do. Weyberg was chosen by them as pastor, by 107 votes more than were received by the two other gentlemen.

Do. Weyberg having been informed of this, and taking the call into consideration, accepted it, and is now preaching there. May it please the Lord to use him as an efficient instrument, to save many souls out of that chaos, to open their eyes, that they may be converted from darkness to light, and from the power of the devil to God, to receive the pardon of sins, etc.

Concluding we herewith sincerely commend to your continued care and prayers this church, and all the congregations entrusted to our care. We shall never be unmindful to fulfill, according to our feeble powers, our debt of esteem and sincere gratitude before God and men. Even as also by these letters we desire to lay down our hearts as pledges of our most fervent prayers to the Lord for Holland's and your reverend persons' welfare, in thankful acknowledgment of the donations (we will not say the last) transmitted to and received by us.

We remain ever

Your Reverences', our Very Learned Sirs, and Fathers in Christ,

Obedient servants and unworthy co-laborers in the work of the Lord, by order and in name of us all

J. GEORGE ALSENTZ, p. t. Sec.

MINUTES OF COETUS, HELD IN PHILADELPHIA. MAY 2 AND 3, 1764.

(Hague 92, B. 71.)

Reverend, Very Learned, and Highly Esteemed Sirs and Fathers in Christ:

With the most appropriate esteem we have again the honor to submit to your Reverences the Minutes of our Coetus, held in Philadelphia, May 2 and 3, 1764.

At present there are assembled: Dos. J. George Alsentz, (President,) Weyberg, (Secretary,) Otterbein, Du Bois, and Leydich, with their elders. Do. Waldschmidt was absent, for what reason did not appear; Do. Stapel was detained by floods, and arrived at the close of the meeting.

After a sermon preached in the church on the morning of May 2nd by the Rev. President, on Hebrews xiii. 17, first clause, the Coetus was opened at 2 o'clock P. M. with prayer.

SESSION I.

1. The letters of the Rev. Synods which had arrived safely, dated May 3, 1763, and of the Rev. Classis of Amsterdam, dated October 25, 1763, were first read.

These were discussed and it was resolved to send the following reply:

a. That Do. Weyberg was not only received very cordially at Easton, but for the most urgent reasons was again removed to Philadelphia, which caused great grief to the congregation at Easton. But there was no other way out of the difficulty, and we shall use our efforts to provide Easton as soon as possible with another minister.

b. Regarding Goshenhoppen, we mention that it is provisionally supplied with preaching with another minister, until it shall be in a better condition to call a regular pastor.

c. With regard to Do. Rieger we cannot explain everything. But his conduct as physician and minister is offensive to all who know him. For this reason it has caused us much reproach and grief.

And whereas we have cautioned him every year, during the last five years and earnestly requested him, to walk in love and prudence and not to be so unchristian in his words and deeds towards the church, church-order and his brethren,

And whereas he has given no ear to all our brotherly admonitions, but even as physician, according to his own testimony, has acted against his conscience and has given public scandal,

Therefore we are compelled, if we do not wish to lose our influence, to leave him to himself, until we shall see how providence treats him and causes him to repent. He still preaches, but his two small congregations are in a sad condition, as Do. Alsentz learned by personal examination last year. We do not know at present how to help him.*

d. Concerning the distribution of the donations, we have given the particular explanations in the minutes previously sent over.

e. The decision on Do. Lischy is fully in accord with our wishes.

f. Church visitation has not been abandoned, but this summer everything possible will be done.

The vacant congregations are in a deplorable condition, and we must commend the same to your Reverences in the most urgent manner. Lancaster, Reading, York, Tulpehocken, Whitehall, Easton, Goshenhoppen, important places for preachers, request, beg, and pray through us for help. And as far as we can tell by experience, the help is more necessary than fifteen years ago, at least quite as necessary. For (1) There were not at that time as many adventurers as at present. (2) The youth increase mightily in numbers, and in ignorance, being everywhere surrounded by great temptations, and if the youth grow up in a corrupt church, we cannot possibly exert a sufficient counter influence, so that kind-hearted and willing men must become discouraged under the burden and threatening storm of calamities. If we cannot be assisted now, then our reputation is gone, and we must see to it ourselves to escape the storm, and save ourselves

* A duplicate copy of these Minutes has a much shorter section, differing in many, but unimportant, details.

alone. The promised help being delayed almost cuts off all hope. For all the above-mentioned churches are rather saddened than made glad by the proposition made to them, that they shall first send over the traveling expenses and then await what kind of a man they may get, whether it be a Bartholomaeus or a Hochreutiner. And besides, most of these churches have enjoyed thirty pounds donations annually. Now they struggle until they are able to support ministers without donations. Some, in certain respects, do more than they can afford, and that now they shall contribute in addition and in advance fifty or sixty pounds, and transmit them for traveling expenses, is impossible. And the worst of all is, that with many, a suspicion arises that the fatherly love and motherly care of our highly esteemed Holland Mother Church is not only waning, but may suddenly cease. We do not know how else to save ourselves than with the utmost determination to dispose by prayer the hearts of the Rev. Synods and Classis of Amsterdam, once more to look in pity upon our destitute condition, and by a benevolent assistance, hitherto characteristic of the Church of Holland alone, to send us ministers. Let us add that we are willing to give up our own support and not think of our need, while our hearts are wrung by the necessities of others. Accordingly it is our voluntary resolution that the moneys intended for us by the Rev. Synods and Classis, may be used for traveling expenses, in order to secure help for the congregations and not for ourselves personally. We shall see how with this generosity we shall get along and at another Coetus render report. We shall rejoice in the flattering hope that the Rev. Fathers shall also be pleased to add a little more to it, and show a liberal hand toward our present necessity, and send five or six ministers free from Duisburg or the Palatinate, as soon as possible. If this our request is denied, we shall be compelled to give up the Coetus.

SESSION II.

A. M., MAY 3.

1. Philip Jacob Michael appeared with an earnest petition that he might be admitted as a member of Coetus. His credentials, from far and near, show, that according to the

rules of our Reformed Church, he has been faithful in doctrine, life and conduct for fourteen years, and constantly served the same congregations in Maxatawny, and therefore he does not deserve the name of an adventurer, or, Moravian. He showed that twelve years ago Mr. Schlatter would not recognize or admit him because of unfounded reasons. Wherefore he would not apply again, although he labored continually in harmony with us. We can state this all the more readily, because all his congregations are well known to us and we know how he has unweariedly aimed for this end, and even now in the 48th year of his age he supplies with the greatest zeal twelve congregations. This earnest request and petition we could not refuse. But since he has not been ordained, according to the order of our church, we herewith request permission, and proper authority from the Rev. Synods to ordain him. And as several of our number have heard him preach, and in his ministrations all is clearly in accordance with the Reformed Church-Order in doctrine and life, we expect that our request will not be in vain, so that we may thus be strengthened, by bringing under our control the congregations which he is serving, and comply with his reasonable request. We would not put our pen to this were we not convinced that it would be of advantage to us, and of greater profit to his congregations. We expect at the earliest opportunity a favorable reply from the Rev. Synods.

2. Some charges against Do. Leydich were investigated, and found to be without foundation, and all trouble healed.

3. In the remaining congregations we find good harmony and only this complaint, that the few ministers here are compelled by riding to the vacant congregations to tire themselves out to such an extent that their own congregations cannot have sufficient ministrations from them.

4. Resolved that our Coetus shall meet next year on Wednesday in the second week of the month of May, 1765, V. D. T. O. M. [by the will of God, the Greatest, Highest and Best, i. e. Volente Deo, Tanto, Optimo, Maximo.]

5. The state of our churches herewith follows:

(1) At Germantown Do. Alsentz has baptized 44 children and three adults, and after previous instruction, admitted

28 members. The three German schools are in good condition. Catechizing is held in public during the week and on Sundays. Ninety-three heads of families have signed their names in the church book as members of the church. In the two other congregations there are altogether about 50 families, 18 children were baptized and two received as members.

(2) At Amwell there are 50 families. Here everything is in good order, but no further specification is given.

(3) At Frederick Do. Otterbein has between 60 and 70 families; 45 children have been baptized, 20 members were received; and 60 children attend the schools. At Conococheague there are 30 families; 16 baptized, 5 received as members, 30 children in the school.

(4) Do. Du Bois has 47 families at North and Southhampton; 12 children baptized, and 5 persons received as members upon confession of faith.

(5) At Philadelphia there are about 180 families, but the number is daily increased under the ministry of Do. Weyberg. Since October, 1763, he baptized 46 children, and received 70 members on confession; 90 children in school.

(6) From Dos. Leydich and Waldschmidt no report was received.

Concluding we herewith wish that the Great Shepherd will graciously keep your reverend persons, families and churches, and by His power make you fit through living faith for his glory. Ourselves and our churches we humbly commend to your reverend intercession and benevolent hearts. We are now and always, with all esteem,

Very Reverend, Very Learned, Highly Honored Sirs and Fathers in Christ,

Your obedient, dutiful, and faithful servants and colaborers in the Lord's vineyard,

J. George Alsentz, President.

Caspar Diedrich Weyberg, Secretary.

N. B. The writer begs you to excuse the style, and to take the good will for the deed.

EXTRACT FROM THE MINUTES OF THE SPECIAL COETUS OR CONFERENCE, HELD IN PHILADELPHIA, SEPTEMBER 12, 1764.

(Amsterdam, Vol. xxxv, No. 122.)

They have received our letter of April 4, 1764. Do. Alsentz, as President, urged Do. Weyberg as Secretary, and Do. Du Bois as the nearest minister, to meet for conference.

I.

They return thanks for the donations transmitted to them. They will answer our letter after it has been considered in the full meeting of the Coetus.

II.

Two elders from Amwell appear before them. Do. Stapel was also requested, by letter and word of mouth, to appear. They complain:

1. That Do. Stapel had long treated them without consideration, threatened continually to leave them, and administered his office very indifferently.

2. In order to get a wife he had made a batch of some kind of lottery tickets, from which one was to be drawn for his wife, (however none was simple enough to fall in with his scheme) against which consistory and congregation protest.

3. That on July 28th he asked for his dismissal in writing, because the consistory was not willing to save his honor and make up his salary, concerning which they could prove the contrary.

4. That he had first asked the members of his consistory to appear at the drawing of his lottery. (He had about fifteen or sixteen tickets, on one was written never in his life thus to marry, on the others were the names of well known women, of whom he wished to select one.) But when they [the consistory] refused to appear at his house, he threatened them as usual to compel them by the authorities, and that he would show them by an English minister and a justice of the peace that he had a right so to act.

5. Afterwards he tried to win our favor by saying that the Rev. Fathers somewhat despised the Palatinate churches, that we should therefore leave the Holland Synods and the Coetus, and then he would remain our minister.

All these points were signed by all the members of the congregation.

They conclude (the writers of the letter) that Do. Stapel should lay down his office for a while, until they could see how to set this matter aright.

In connection with this affair the elders do not wish to state everything about his conduct, of which they know too much, how bad it has been for some months.

They have very little hope for his improvement. He passes his time partly in drinking, partly in thinking of the other sex and partly in practicing medicine. They will report about this matter more fully at the [next] meeting of Coetus.

They conclude with hearty wishes, commending themselves and their churches to our love.

In the name of the Committee

J. GEORGE ALSENTZ, President.

Philadelphia, September 12, 1764.

LETTER OF COETUS TO THE ELDERS AT LANCASTER, DECEMBER 18, 1764.

(Harbaugh Mss., No. 26.)

Most Noble and Worthy Brethren, Elders and Deacons of the Reformed Congregation in Lancaster:

The present committee, consisting of the President and Secretary of the Rev. Coetus of Pennsylvania, having met at Philadelphia, have investigated and carefully considered the call and letters from Holland concerning Mr. Hendel.

We deem it expedient to present this Reverend Gentleman to your congregation, hoping that you will receive him with all the love and respect which he deserves. We do not doubt that his ministry will be agreeable to you all, and will tend to the salvation of your immortal souls. We only regret that you have sent your delegated brother so early, without our knowledge, which has only increased the expenses, and shows too much zeal.

We wish, however, that your fervor may not too soon become cold.

You will have to refund a part of Do. Hendel's traveling expenses, which we advanced for him, namely, £13 of our money. This you will please send, as soon as possible, to Do. Weyberg, at Philadelphia. Finally, we hope that you will make his salary £75, Pennsylvania currency, besides his free residence. We shall see at our next Coetus meeting what other arrangements will be necessary. His service begins with his introductory sermon.

We commend you to the loving care of the Great Shepherd, Jesus Christ, and remain

Your fellow brethren in the Lord,
wishing and caring for your best interests,
J. Geo. Alsentz, *President.*
Caspar Dietrich Weyberg, *Secretary.*

Philadelphia, *December 18, 1764.*

MINUTES OF COETUS, HELD IN LANCASTER, MAY 8 AND 9, 1765.

(Hague 92, B. 74.)

Very Reverend, Very Learned, and Highly Honored Sirs and Fathers in Christ.

By the kind and forbearing providence of Jehovah our Lord, we rejoice in sending with deepest obligations of esteem to your Reverences these Minutes of our Coetus, held in Lancaster May 8th and 9th. Present are: Dos. Weyberg, President, Alsentz, Secretary, Waldschmidt, Leydich and Hendel, with their elders. Dos. Otterbein and Du Bois are held back by heavy rains, and a fatiguing journey to Virginia, having to travel on horseback more than 180 miles.

The Coetus was opened with a sermon by the President, Do. Weyberg on Isaiah lxii. 6-7, to the satisfaction of the whole assembly.

SESSION I.

2 o'clock P. M.

1. The Rev. President put a question to the ministers and elders present, regarding the state of their churches, to which all answered, that the temporal affairs were good.

2. Hereupon the delegates from the other congregations appeared:

a. Two from Tulpehocken again ask to have a pastor, and for the comfort of their fellow members request information when a minister may arrive. We gave them the promise to send them the first minister on his arrival from abroad.

b. Easton, Greenwich, Plainfield, and the Bethlehem district, request the same, in Do. Weyberg's place.

c. Reading makes the same request.

d. Muddy Creek and Seltenreich request the same.

e. York asks approval of a call to Do. Otterbein, which is granted.

f. Conewago and Paradise desire to be supplied by the minister who shall settle at York.

g. Lebanon, Swatara, New Hanover [?] united congregations, request that they may have a minister.

3. The visitation of the churches was made as far as possible by the President and the Secretary. Do. Weyberg visited Germantown, Falkner Swamp, Lancaster, Whitehall and Cohenzie, and found them in good order. Do. Alsentz visited Providence, Vincent, Reading, York, Lebanon, Swatara, Tulpehocken, Pequea, Tohickon, Oley, Amwell and Bethlehem in New Jersey [?] and Philadelphia. The shepherdless congregations are waiting for ministers, and troubled about their condition. The others are in a prosperous state. Amwell has been brought into confusion because of Do. Stapel, who does not preach any more at all, and has ruined more than he can ever build up again. He has withdrawn himself from Coetus, and practices medicine. His reputation is gone. All thoughts of second marriage are given up, and smothered by sickness. The greater part of the congregation maintains itself well, and has entirely separated itself from him, but groans under the debts made on his account. We supply them as much as possible until they shall be in a condition to call another pastor.

At Providence and Vincent, where Do. Leydich preaches, matters are reasonably good. Philadelphia is flourishing. Frederick and North and Southampton where Do. Otterbein and Do. Du Bois are located respectively, cannot be visited till next year. The scarcity of ministers and the many vacant congregations, the necessarily frequent visitations of the churches, and the neglect of one's own church, do not permit the making of a thorough visitation.

4. Lastly, three letters were submitted and read from the Rev. Fathers, the one of April 2d, the second of August 13th, the third of October 1st, 1764.

SESSION II. 8 A. M.

Regarding the first letter, an answer written September 12, 1764 has already been transmitted by a committee, and must now be in your Reverences' hands.

a. Concerning the distributions of the donations, it remains to be mentioned that 450 fl. in Holland currency, is too little even for the country; the cities demand almost again as much. Accordingly we no longer locate a pastor in a congregation without seeing to it that it can contribute 50 pounds

sterling, which is equivalent to 560 fl. Hence we can not state what is lacking of 450 fl. We retain for this reason the usual division into equal portions, as nearly as possible, and care for the Widow Bartholomaeus and the school-teachers.

b. The decision against Do. Rieger sustains our credit, and we consider it a just resolution.

c. About foreign church-orders, we know nothing. We hold to the Dutch and the Palatinate. Of Do. Schlatter's church-order nothing has come to our knowledge. And that Do. Stapel wanted to introduce novelties was entirely without our knowledge or approval.

Letter II. To the letter brought over by Do. Hendel we herewith reply that it has not only caused us special joy and gladness to embrace this brother in good health, to locate him at Lancaster in order to minister to this large congregation, but we also thank you most cordially for securing and sending such a man.

Letter III. The latest letter from the Rev. Classis of Amsterdam reached us in the month of March, and we resolved to answer it as follows:

1. That we heartily wish we were in a condition to hold our annual Coetus at such a time that the Rev. Fathers might best be satisfied. But the mail across the ocean at that time is so uncertain that it is almost impracticable. We have letters of 1759, wherein the same complaint occurs about the time, and then our Coetus was held in August and September. Hence we know not what time is the best. But next year we will begin to hold our Coetus later.

2. Whereas it was resolved to devote the moneys intended as donations to the traveling expenses for the transporation of ministers, it seemed to us unnecessary to specify further what was needed here. But that our arguments, meant to induce your Reverences quickly to send over some ministers, have been taken so ill and misunderstood, grieves us very much, and is altogether against our intention. We perceive in our Minutes no accusation or reproach. If weighty reasons are construed as reproach and humble requests deserve harsh contradictions, we shall have to give fuller explanations, or else our correspondence will fall into the utmost con-

fusion. In every letter received during the period of three or four years we found mentioned:

(1) That the subsidies should cease.

(2) That we should take care to secure our support from the congregations. And while we were busy with this matter, the letters of 1763 asked us to send traveling expenses for the transportation of ministers. This being impossible for us, we unanimously resolved to leave with you the donations, for the traveling expenses of ministers, in order to obtain assistance more quickly and more easily. We were far from accusing you of indifference, but the above-mentioned seemed to many a plain proof that your Reverences were desirous of withdrawing from us entirely, since not only the subsidies were to cease but we were also to send over traveling expenses, both of which would press upon us too heavily, and hinder everything by being impracticable. Looked at in this light we cannot think otherwise than that your Reverences will not take this point so ill, but put another construction upon it, which shall not serve to make us both sorry but help to increase our mutual love and be more in accord with our troubled circumstances.

3. Further, it seems very strange to us to find in the same letter a warning against brethren in the other provinces, who amuse themselves with vagaries, and would build a Babel in organizing Classes. We could not understand these expressions, nor reconcile them, since otherwise we should have to believe that our most reverend mother-church in Holland had been reared up as a Babel by the erection of Classes, which no Reformed Christian here believes. But it would be against nature and reason that the daughter shall always have to remain a minor and inferior, that she should never dare to grow into motherhood and womanhood; if our Zion is to flourish the daughter must become a woman and mother. The Presbyterians have given us an example in this, and have prepared men; whereby their church flourishes. And so in time it will have to be with our churches. Otherwise 100,000 souls will be regarded not as a plantation of Christendom, but as a confused and scattered flock. The Rev. Synods and Classes are our best example in their be-

ginning and progress, and our regular ordination, after the articles of our faith, gives us the right and the power so to increase that we may arrive at riper years. But as long as the mother lives, the daughter remains in her position. This is our opinion, according to Holy Scriptures, the Acts of Synod of Dort, and the history of the church. Moreover we can never believe, that the Rev. Fathers look upon us as such little creatures as to be unfit to extend and plant the church. In that case we would have to be regarded not as brethren and co-laborers, but as Gibeonites. Further, we are of the opinion that it is very necessary to arrive at mature years, else our church will not continue in existence.

Goshenhoppen, about which your Reverences inquire, has taken an old, ordinary man, a shoemaker [Jacob Riess] for its minister, because we could not at once provide the members with some one to their satisfaction; and thus did Maxatawny with Michael, and Carlisle with another, [John C. Bucher]. Several would follow in their footsteps, could they but find men who could memorize a sermon. Whenever such a minister makes a success of it, we are despised; and if he proves a failure, we have a double labor and burden to restore order, to pacify the dissatisfied ones and to sustain the others, on account of the parties that arise. For such reasons and because of such circumstances we received into our Coetus at the arrival of Do. Hendel one, John Daniel Gros, a well educated man, who came over with him. The time in Holland being too short, on account of the departure of the ship, he could not further address himself to the Rev. Synods and await their decision. Therefore he at once desired our assistance here. We were obliged to take him from the ship, because several shepherdless congregations wanted to take him, engage him, and receive him as their pastor. To stop and prevent all disorder, we examined him in theology and languages, and found him exceedingly well versed. His delivery was defective, but his credentials from Marburg and Heidelberg were genuine and fine. Mr. Hendel's testimony to his conduct and diligence at the University of Heidelberg, as long as he knew him there, was of very great weight with us. In this manner we ordained him and located him at

Whitehall, where he is serving four congregations with zeal and praise. We trust that this worthy man will be accepted by your Reverences, and that our action, demanded by the state of affairs, will meet with approval. We can see no reason why we should have left such a man without assistance, and allowed confusion to enter into our church-order, since we, as guardians, can and must look to injury and to order so far as lies in us. We shall leave Mr. Michael to himself, and say nothing further about him, because the Rev. Fathers seem much disinclined to grant our request, and he being aged does not press his case, and his congregations are satisfied with him without ordination.

The state of our churches is as follows:

1. Philadelphia has about 125 families; 108 children were baptized from May, 1764, to May, 1765; 50 have been received as members. Between 90 and 100 children attend the schools.

2. At Lancaster Do. Hendel has found up to this time 93 Reformed families. In that congregation he baptized since his arrival, about the middle of December, to May, 27 children; received 39 persons as members, among whom were 15 young men, 20 unmarried and 4 married women, who came from the Catholics and from the Mennonites. About 80 children attend the schools. Besides this he has visited York, Donegal, Maytown, White Oaks, Lebanon, Kreutz Creek, Seltenreich and Muddy Creek.

3. At Providence and Vincent, where Do. Leydich preaches, there are about 54 families, in the former 24, and in the other 30. In both congregations 32 children were baptized, 21 persons received as members; most of the time 50 children in school.

4. Cocalico and Cacusi consist of 50 families. Do. Waldschmidt received from 1763 to 1764, 13 members. Most of the time 40 children attend school. From 1764 to 1765 the families remained the same; but 38 members were received from some distant families. The schools are very nearly the same. In the two years 65 children were baptized. The reason why he was not at the Coetus of 1764, was the heavy rains and great floods.

5. At Whitehall Do. Gros found 94 members in the one congregation [Egypt]; from the middle of December to May baptized 7 children, received 13 members. In the other congregation, [Schlosser's], there are 78 members; children baptized 8, received as members 7. In the congregation across the Jordan there are 73 members; 7 children baptized; 5 members received. In the fourth congregation, Allentown, there are 83 members; children baptized 6; received as members 4. In five other, shepherdless congregations, Lecha, [Lehigh], Plainfield, at Droogeland [Dryland], Greenwich, Lindau, he baptized 43 children, and found over 300 members.

6. At North and Southampton Do. Du Bois has 47 families; baptized 17 children; received 2 members. No school can be kept there because the two churches are too far apart. Therefore the children are taught by the parents, and by constant catechizing.

7. At Germantown Do. Alsentz still has 93 families. He baptized from May, 1764 to 1765, 30 children, received 12 members. Between 50 and 60 children attend the school. At Witpen there are about 26 families; 9 children were baptized; and the school has about 20 children, sometimes more or less. Worcester has about 27 families, 12 children baptized. In the school there are about 30 children.

Do. Otterbein's report did not arrive, and as it seems, was lost upon the long journey.

These Minutes are approved by all (except Otterbein who was absent).

Concluding we herewith wish that the great Jehovah will by grace and love cause your reverend persons, families and churches, to increase and prosper to the glory of his name, and to the welfare of our Church. We sign ourselves with all esteem,

Your Reverences',

Our Learned and Honored Sirs and Fathers,

Humble and faithful servants and co-laborers in the Lord's vineyard, by order and in the name of the Rev. Coetus

C. D. Weyberg, President.

J. George Alsentz, Secretary.

Given at Germantown, May 23, 1765.

P. S. In view of your pleasant promises and great trouble we await with much impatience the arrival of five or six ministers, who we hope and wish are on the way. On account of the pressing need, we can not do otherwise than urge this upon you once more in the most humble manner.

MINUTES OF THE SPECIAL COETUS OF 1765.

(Hague 92, B. 78.)

MINUTES OF SPECIAL COETUS, HELD IN PHILADELPHIA, OCTOBER 16 AND 17, 1765.

Very Reverend, Very Learned, Highly Honored Sirs and Fathers in Christ:

The fortunate arrival of the four Brethren sent over by our reverend and faithful fathers, the Synods and Classis of Amsterdam, as well as their introduction into our vineyard, required a special meeting, which would have been held immediately, if the Secretary had been at home. These gentlemen came just upon the day when the writer of this was traveling to Virginia, in order to visit the abandoned sheep there, which required three weeks time and is a journey of over 200 miles. Difficult as it is for the body, it is soul-refreshing to see that the Lord has also sheep in this wilderness, who hear and know his voice. S. D. G.(Soli Deo Gloria). The brethren were meanwhile sent to several places, to see if they would accept a call from them. But in order to discuss the matter to better advantage a special Coetus was called on the return of the Secretary, with the consent of the Rev. President.

This Coetus was opened with a sermon by the Secretary on John xviii. 36, first clause, "My kingdom is not of this world." At this Coetus there were assembled: Dos. Weyberg, President, Du Bois, Leydich, Waldschmidt, Hendel, Gros, Pomp, Berger, Henop and Alsentz. Zufall on account of a serious illness, Otterbein on account of removal from Fred-

erick to York, just effected this week, were absent. The elders of the ministers present and absent completed the Coetus.

SESSION I. 3 P. M.

1. After the letters had been read, the Rev. President put a question to Do. Pomp regarding the congregation of Falkner Swamp, which Do. Leydich, on account of feebleness of mind and body, can no longer serve,—whether he would take this and the one across the Schuylkill in Vincent township under his care, and whether these congregations were willing to provide the necessary salary. On both sides the answer was cordially in the affirmative.

2. Do. Berger, having been asked whether he would provide the church in Reading with the service of the gospel, and whether that congregation was able and willing to contribute the necessary salary, thereupon with the elder answered they would try it until the next Coetus, and then would give further report.

3. Thereupon followed Do. Henop, who had a call to Easton. The question put to him and his elder was answered to complete satisfaction; that he was very well pleased there and would take the congregation under his ministry; whereupon the elder from Easton explained further that Easton, Greenwich, Dryland and Plainfield were united, and these congregations would provide 75 pounds, free residence and necessary fire wood, per annum. An elder from a congregation in Lecha [Lehigh] township appeared, which congregation desired to be supplied by Dos. Henop and Gros, because it was situated between their charges; whereupon it was resolved that the gentlemen mentioned should help as much as they possibly could.

4. In the absence of Do. Zufall, two delegates were present, with a letter from him, wherein he mentions his sickness and improvement, and that he found it necessary to serve four congregations, whereof he would make further report in the future. These are: two in Tulpitoun [Tulpehocken township] one on the Muhlbach, and one near Lebanon, [Swatara] which are able, and very willing to contribute the necessary salary.

SESSION II.

October 17th, 8 A. M.

1. The elder from Frederick complains of the removal of Do. Otterbein, and begs for help. This dear congregation, in which is the greatest number of awakened and convicted souls, cannot at present be provided for. But we admonished the members to have a little patience, because we have good hope of having two or three more brethren with us in a short time. Then they would be cared for first of all.

2. Resolved that the Secretary shall convey the profoundest and humblest thanks of ourselves and our congregations to you, in the most emphatic manner; but to this the Secretary from lack of words is unequal. We, ministers and elders, are convinced of the benevolent feelings of our reverend mother-church. We praise the eternal goodness of God who hath raised her up to be our friend. Our hearty diligence, labors, cares and pains will be the constant pledge of our esteem and thankfulness, and it will be our joy to show that we know how to value such indispensable aid. Our most diligent efforts are directed to the end, that when we may appear before the throne of the Lamb we may receive due praise. Our love shall be the lasting bond by which we as true brethren shall remain united to your Reverences. The expression of thanks on the part of the congregations embraces all the best wishes and prayers for the continued welfare of the Rev. Synods, Classis of Amsterdam and the churches in Holland. The good application and use of the aid thus obtained will call forth the praise that is due from us. Herein is fulfilled what is said in Proverbs xiii. 12.

3. The verbal message of the four gentlemen was heard, conveying complaints over the withholding of our Minutes and accounts, to which we reply that we do not know whether we have properly understood this or what can be meant thereby, for we have already received answers to all our Minutes. As regards the accounts, we have mentioned constantly that we have divided into equal parts, of which a specimen is added, in order to avoid all suspicion and jealousy. And as long as the Reverend Fathers are disinclined to appreciate the fact that we cannot possibly live

on 450 fl., and that we cannot say that we receive less, because we all have 450 fl. from our congregations, and several have more than that, we must wait, if we would not render a fictitious account, hoping that the Reverend Fathers will admit that we have too little to live on and too much to die, which is the truth in regard to the fixed 450 fl. And therefore, we must say, Providence has watched over us and has hitherto supplied our lack. If the Reverend Fathers desire to know how much one or the other place requires to live in it, this will be stated to them to the best of our knowledge and conscience.

4. Resolved to hold our Coetus (D. V.) [i. e. God willing] in Reading on the first Wednesday in September, 1766, and that every elder shall appear authorized by his fellow elders, and not only with the consent of the minister.

In conclusion, we wish that the Great Shepherd of the sheep will still raise up men after his own heart, and bring them to your Reverences for the further supply of our vacant places: Baltimore, Frederick, Muddy Creek, Lebanon, Pipe Creek, Winchester and Amwell, where seven ministers are required, and would also be supported if they were only here. The same Great Shepherd preserve you within the arms of his grace and love, permit blessing after blessing to be showered down upon your services and houses, to the magnifying of his name and to your eternal joy. We sign ourselves with all esteem and humility,

Your Reverences', Reverend Sirs, Our highly esteemed Fathers, obedient and most dutiful servants and co-laborers in the work of the Lord, by order and in the name of all,

CASPAR WEYBERG, Pres., p. t.
JOHN GEORGE ALSENTZ, Sec., p. t.

MINUTES OF THE COETUS OF 1766.

(Hague 92, B. 85.)

MINUTES OF THE COETUS OF PENNSYLVANIA, HELD IN READING, SEPTEMBER 3 AND 4, 1766.

Herewith we have the honor and the pleasure to lay the Minutes of our Coetus before your Reverences. Present are: Otterbein, (President,) Hendel, (Secretary,) Leydich, Weyberg, Alsentz, Waldschmidt, Du Bois, Gros, Pomp, Henop, Zufall, Berger. Coetus was opened in the church with a sermon by the President on Luke x. 4, 5. Afterwards it was resolved to hold our meetings likewise in the church. Because Do. Hendel, on account language and the condition of his hand,* was not able to act as Secretary, Do. Alsentz acted in his stead. The Secretary [Do. Alsentz] however, stated that he, together with Do. Weyberg, seemed to be suspected of writing simply his own ideas, and that this suspicion would disappear if he were directed to transmit the authorized copy, from which it would be evident that nothing was written but what had been passed upon and subscribed to. He further stated: "My respect for the Reverend Fathers is much too great that I should presume to entertain them with my own ideas in the name of the Rev. Coetus. Far be it from me ever to touch my pen, if I should awaken thereby the suspicion of giving only my own thoughts."

SESSION I. 3 P. M.

First, a question was put by the Rev. President to all the ministers and elders present, concerning the external and internal condition of their congregations. To this it was replied that externally everything was in good order, but internally the seed was not yet in such condition as to promise a full harvest; but many were able to show first fruits.

Art. I. With regard to Do. Zufall, complaints were pre-

* He was now suffering from shaking palsy, as is evident from his entries in various church records.

ferred against him by several members of the congregation at Tulpehocken. But by a reconciliation everything was peaceably settled, at least outwardly.

Art. II. Two delegates appeared from Frederick with the request that they might again have Do. Otterbein as their pastor. Thereupon it was resolved that Do. Otterbein should serve them according to his ability, but that they must exercise patience, until the promised two or three new ministers should arrive, and then the matter could be decided to their best advantage.

Art. III. The congregation at Canagetschick [Conococheague], which is situated three English miles from Frederick humbly requests through us, that the Reverend Fathers would call a faithful candidate for them and send him over, Hasselbach by name, residing in or near Siegen. They are still living in poverty and in the wilderness. They greatly need support, and have good reason to hope that this man will come to them and be satisfied.

Art. IV. Old and New Goshenhoppen, as well as Great Swamp, have dismissed their shoemaker, Ries by name. They earnestly request that we provide them with a minister. Resolved that they be taken under the care of Coetus, and that they shall have one of the first new ministers.

Art. V. On account of the circumstances and necessities of our Pennsylvania churches, a full discussion once more took place about our privilege to examine and ordain a fit person according to the requirements of the case. Concerning this it was resolved

1. That we repudiate the idea of an intention to separate from the Rev. Synods and Classis of Amsterdam.

2. That we repudiate assuming authority higher than God and the order of the church have given us.

3. That we in no way wish or desire, nor has it ever been our intention to be offensive in word or conduct towards your Reverences. Much rather we take delight in the proper use of and gratitude for such deeds of kindness as have been bestowed upon our Zion by your Reverences. That which in previous Minutes may have been the cause of grief and indignation, is not so much to be ascribed to the heart as to our

ignorance of the Dutch language, in which we cannot very well express ourselves. We accordingly ask your indulgence, which we hope to obtain the more readily since our consciences judge and declare us free from all meanness, intentional offensiveness and ingratitude. Upon these premises we base our humble request, which, we flatter ourselves, will find a hearing before your Reverences, and be granted, namely, that we have permission to examine and ordain in cases of necessity. And since we have precedents of this in the time of Do. Schlatter, when the Reverend Fathers approved the examination and ordination of Dos. Tempelman and Du Bois, we doubt the less that we shall have a favorable decision inasmuch as we have no other object than together with the Rev. Synods and Classis of Amsterdam to build up and to extend our Zion.

Two instances will explain the situation more fully.

There are two or three congregations (the principal place is Carlyl [Carlisle], a new city and congregation) adjoining the mountains, which are situated forty, fifty and sixty miles from the nearest ministers. These people seek assistance, but none of us can travel thither, unless perhaps once a year. They dare not call a minister from Germany, because they are too poor to support one. A person [John C. Bucher] providentially appeared, made willing by the Lord to serve these people, who devotes himself with all diligence to learn the truth and to expound it to others, and is also content to share the poverty of his hearers. Having been organized two, three or four years, the congregation came before the Coetus, with the request to examine and ordain this man, who had served them so long. Coetus took a year to consider the case, in order to investigate more fully the character and conduct of this person. They appear again with their teacher, and for the second time make the same request. What shall Coetus do? To refuse them means to keep the congregation in disorder. To send him to Holland is impracticable, because of the poverty of the congregation, because of the family of this minister, and besides, this congregation would have to be fully ten months without religious services. We await a favorable decision from your

Reverences as to what is most advantageous under such circumstances.

We add another instance. There is a congregation [Tohickon] much ruined by an adventurer.* The good element had to withdraw, and the other part learned at last to realize its mistake. These people come and desire aid from Coetus and a regular minister. They cannot raise more than thirty pounds, and to unite the congregation with others is impracticable, because it is located quite out of the way, and the nearest congregation is still under the influence of the adventurer. We cannot call a minister, because of the small salary; but there is a person,** [John C. Gobrecht] converted by God's Spirit, who has a good knowledge of theoretical and practical theology, is able to explain the principles of Holy Scripture, and is well qualified to build up a congregation through his example and preaching. He lived two years with a minister [J. G. Alsentz] in order to be better qualified. The said congregation hears this man, sees the difference between a sincere and well instructed man and an adventurer. The congregation wants to call that person. He wishes to accommodate them, but not without order of the Coetus. They appear before Coetus with the request to examine and ordain him. To send him to Holland is impossible; the candidate dreads the sea voyage; the congregation cannot wait so long, since the adventurer, who resides in the vicinity, still has and seeks adherents in the congregation, by which course new confusion and division would certainly arise. The person referred to above and his qualifications being known to us through personal contact we have the best prospect of saving the congregation. What should Coetus in this case be allowed to do? These things are not a fiction, but the real truth and nothing but the truth. These

* The church records show that it was John Egidius Hecker.

** This unnamed person must be John C. Gobrecht. As the Minutes of 1767 show (p. 258) five new ministers had entered our church. Three came from Europe (Wittner, Lange and Faber), Bucher, mentioned in the last paragraph, was the fourth, and Gobrecht the fifth. He was ordained September 28, 1766. See Fathers of the Reformed Church, Vol. II, p. 146.

cases confront us. Our purpose is in no way to place the Reverend Fathers in the background, to separate ourselves, to exalt ourselves. No, we are well content with the state wherein we are; except that our hands are bound too tight to labor faithfully for the Lord. We have no longing to exercise any higher authority, but to be of service to our Lord and his Kingdom. We banish all other thoughts. We only wish that New Jersey, Pennsylvania, Maryland and Virginia were as intimately known to the Reverend Fathers as to us. In that case we should not have any disputes in our correspondence, and our sincere desires would be fulfilled. But the care, the love, the zeal, and noble gifts of the Rev. Synods and Classis of Amsterdam, cause us to hope for a favorable result and just decision for our churches.

SESSION II. 8 A. M.

I. The communication from the Rev. Synods, which came to our hands safely three days before the Coetus, was taken into further consideration, in answer to which we repeat in the first place that we wish to soften all harsh expressions in our Minutes which have grieved the Reverend Fathers, and that we hope all suspicions of ingratitude on our part will be far removed.

II. Regarding the case of Do. Stapel, we thought we had given all needed information. But because it was not deemed sufficient, we remark in addition, that by the laying down of his ministry, by his contempt of the Rev. Synods and Classis and Coetus, and by his complete withdrawal from the Coetus, he has increased his disgrace. He could never have married again, both because of the English laws, and because of his conduct. By his irregular life he fell into consumption, and in the month of March, 1766, died. Through him the congregations ran deeply into debt, because they had made promises beyond their ability, and when he performed his work so poorly, many became unwilling to pay. It must be added that he made the congregation pay from the date on which his call was signed by the Rev. Synods. Thus the four places are vacant, where Do. Stapel was located, Amwell, Rockaway, Foxhill and Alexandria.

III. Regarding the distribution of the donations, we never expected such a harsh rebuke, because

a. For a long time we have most humbly made request that the Reverend Fathers would be pleased to make the distribution themselves, in order to avoid all jealousies, but received no decision concerning it. Hence we continued to divide equally as nearly as it was possible.

b. It seemed to us unfair that Dos. Stapel and Weyberg, who expressly at our recommendation, were called on 50 pounds sterling, amounting to 550 fl., should yet have equal portions with the others who were called on only 450 fl., which as Do. Stapel showed by a letter from a Deputy of Synod, (was your decision). And he insisted so strongly that we could not withstand him. We know that, without the donation he had received 125 pounds annually from his four congregations. We have, each of us, been at great pains to get seventy-five pounds from our congregations but none of us have been able to succeed in this, except Dos. Weyberg and Du Bois, who receive more than that. Most of us have now reached sixty pounds Pennsylvania currency and it will hardly go higher during the next five years, because the times are bad. How could we mention in previous years, when we were trying to get seventy-five pounds, what was lacking of 450 guilders, and make that up from donations? And would it then still be just that two brethren should have equal portions with the others, when they are so far in advance of the others in call and salary; would not that make the other jealous and cause contentions? Hence we found it most advisable to abide by the equal distribution.* Do. Weyberg indeed receives 150 pounds (Penn.) but if he is to live there (in Philadelphia) he must have that sum as well as the others fifty pounds in the country. For house rent costs him thirty pounds per year; wood, twelve pounds, which in the country costs nothing at all; meat four to six stuivers, and thus in all other articles. Besides, more claims are made upon ministers in cities than in the country. It is the same in Germantown, where many articles are often dearer than

* This conclusion is rather surprising, but it is an accurate translation of the original.

in Philadelphia. Hence I can truthfully say (for my salary amounts to seventy pounds Penn. yearly) that I have too little to live on and too much to die.

As regards the widow of Do. Steiner, we may have gone too far in her case, but he who has read Luke xi. 5-8, Luke xviii. 1-5 will not find fault with us. For it was impossible for us to take revenge upon her on account of her husband, considering her great poverty, her constant visits and importunity. We felt compelled to look more upon her need than upon the worthiness of the case.

IV. Regarding Do. Gros, we must freely say, that to our best knowledge and conscience, he is as upright a man and as competent, diligent a person as can be desired. He has labored with so much zeal and diligence in his four congregations, where many new ministers would not have wanted to locate by reason of the woods, rocks, water, and the rudeness of the people, that he has not only won the love and esteem of his congregations in particular, but has secured the friendship and commendation of all who know him. He declares herewith that if there is any other offense of which he is guilty than the one which he confessed with sorrow immediately on his arrival in this country, he is willing to undergo all censures which could possibly be decreed. Dare we for this reason put a man away from us? Dare we plunge four or five congregations, which he has brought into the best order and which have a high esteem for him, once more into greater confusion than they ever were in before? And especially here, where people look more upon what a man is than what he has been? He was from the beginning very humble, willing, active, well versed in all sciences and languages; he was with four poor, ruined congregations, which were almost completely broken up by Indians and adventurers. We are willing to leave that to the further investigation and judgment of the Reverend Fathers whether we have now acted improperly, in that we have given to him a brotherly share of the donations. We were convinced in our hearts that the Reverend Fathers would rather help support such a man than leave him starve.

The state of our churches is as follows:

Philadelphia, Weyberg's congregation, has about 145 families; up to the month of September, he baptized 85; members received 50; the school consists of 90-100 children.

Germantown, where the writer of this has now been nine years, has, counting removals and additions, still 90 families; 32 children of the congregation have been baptized; 40 were received as members; about 80 children attend the schools.

Witpen and *Worcester,* two small congregations ten and fifteen miles from Germantown, are under my care; they consist of about 40 families. The one has now, near by the church, a new schoolhouse and a teacher; but the other congregation, Witpen, is so much scattered that it could not well keep a teacher. Yet one was employed up to last May.

At *New Hanover* (otherwise Falkner Swamp) and *Vincent,* Do. Pomp is located. In the first congregation there are about 100 families or 200 members; in Vincent 30 families or 100 members. In both congregations are good schools and teachers.

At *Easton,* Dr. Henop has 27 families, he baptized 17 children, 7 attend school. At *Greenwich* he has 40 families; 36 children baptized; 8 admitted as members; 32 in school. At *Plainfield* he has 24 families; 14 children baptized; 23 received as members; 32 at school. At *Dryland* there are 33 families; 13 children baptized; 36 received as members; 36 in school.

Do. Waldschmidt baptized in his congregations on the *Cacusy* and at *Bern* and in the neighborhood, 30 children; received 23 as members; 55 children in the schools.

Do. Leydich seems to have recovered, and ministers to three congregations, at *Providence, Upper Milford,* and across the *Schuylkill.** In the first he has 11, in the second 48, in the third 51 families; a total of 250 members; he received 52 as members; baptized 79; schools irregular.

Do. Gros has four regular and two irregular congregations. At *Allentown* 34 families; 9 members received; 18 baptized; *Egypt* 31 families; 12 members received; 7 baptized; at *Schlosser's* 23 families; 9 members received; 9 baptized; and

* This congregation was Coventry, now Brownback's, where Leydich's ministry began in May, 1766. His first baptism is dated May 19, 1766.

across the *Jordan* 17 families; 12 members received; 12 baptized.

The *Tresbacher* and *Lynn* congregations embrace about 30 families, whom he serves on week-days.

Do. Du Bois is still at North and Southampton, but his report seems to have been lost in the transmission hither.

Do. Otterbein is in the city of York, near which there are also two other small congregations. We have not yet received further information.

Do. Berger at Reading has about 140 families; in the first year he baptized about 60 children; received 21 as members; 40 to 50 at school.

Do. Hendel at Lancaster has 105 families; baptized from May, 1765 to September, 1766, 107 children; received as members 40; at school are 50 to 60 children. Besides he supplies a church on the Pequea and Conestoga. Has also preached in Tulpehocken, Swatara, Lebanon, Muddy Creek, Cocalico, York, Baltimore, Frederick; in Virginia at Winchester, Shepensburg [Stephensburg?], Stony Creek, Staufferstown [Strasburg], Woodstock, Schanador [Shenandoah] and Messenutten [Massanutten].

Do. Zufall has four congregations, at Tulpehocken, Muhlbach, near Lebanon, and Swatara. His report has not yet been received.

We add the remark that in the country the schools begin with the winter and stop with summer, and therefore no certain account can be given of them. The minister cannot do all that he wishes in this respect, because the people are too much scattered.

We submit further the great need of the vacant congregations: Baltimore desires a minister; Virginia, one; Amwell, Rockaway and Foxhill also; besides the said Conococheague. We cannot do otherwise than humbly recommend these congregations to the care of the Reverend Fathers; and your fidelity causes us to hope that these abandoned sheep may yet be provided for.

Regarding our salaries we must mention that Dos. Weyberg and Du Bois received in full what was promised, i. e. 75 pounds. But the others have to struggle along. We had indeed supposed we would get a suitable increase, but it has

not yet been realized. The great number of the poor, the scarcity of money, the cessation of trade on account of the Stamp Act, have thrown everybody back, so that most of the ministers fall short of what they expected, for people cannot give as much as before they thought of doing. Most of the congregations therefore have need of support in order to pay the ministers. It will be hard for them; and of their ability to meet all expenses, nothing very pleasant can be written.

Regarding Do. Berger at Reading, the case is as follows: The congregation promised us to do all that they could, and when Do. Berger had been there four weeks he would not change, but preferred to see how things would go. It was his own fault that he obtained no better place, and to force him to leave on account of the salary, would have caused trouble for us. He is well content there, as is also the congregation; but he complains that he needs twelve pounds more to be able to live there. Do. Pomp at New Hanover, says the same, so that a fountain of charity might well be opened by the Reverend Fathers. Most of us are in need of this fountain of refreshment and ask for it according to the judgment and apportionment of the Reverend Fathers.

The account of the distribution of the 64 pounds 5 shillings is as follows: Do. Bartholomaeus last year cost us 31 pounds 9 shillings, the Widow Dorsius 5 pounds, widow Muentz 2 pounds, 8 school-masters and a poor congregation each 2 and 3 pounds, together 33 pounds; total 64 pounds 9 shillings.

We ask, calling the Lord to witness as we kneel down before him, that he may faithfully preserve your reverend persons, families, churches, and country. May he quicken you with heavenly blessing in body and soul, may he prepare you unto his honor, praise and glory.

Next to our Supreme Lord we place ourselves under your excellent fatherly care and love, with all esteem and humility, and we remain always

Your Reverences', our Highly Learned Sirs and Fathers in Christ,

Most dutiful and submissive servants,

By order and the name of all

(Seal) J. Geo. Alsentz.

MINUTES OF THE COETUS OF 1767.

(Hague 92, B. 87.)

MINUTES OF THE COETUS OF PENNSYLVANIA, HELD IN LANCASTER, SEPTEMBER 16 AND 17, OF THE YEAR 1767.

Very Reverend, Very Learned, Highly Esteemed Sirs and Fathers:

We have the honor and the pleasure to submit to your Reverences the Minutes of our last Coetus.

The ministers present at this meeting are the following:

Du Bois (President), Hendel (Secretary), Leydich, Otterbein, Waldschmidt, Gros, Henop, Pomp, Berger, Lange, Wittner, Faber, Bucher, Gobrecht.

The Coetus was opened in the church in Lancaster, with a sermon on John x. 2-5, by Do. Otterbein, since Do. Du Bois has not mastered the German language. Dos. Alsentz and Weyberg were absent by reason of severe sickness.

We trust that the Reverend Fathers will excuse us if we transmit these Minutes in the same language in which everything in this meeting was discussed and recorded, since neither the writer of this nor the majority of the ministers are able to use the Dutch language.

SESSION I. 2 P. M.

Art.I. In the first place, a question was put by the Rev. President to all the ministers and elders concerning the condition of their congregations. The same was answered by most of them that judging externally they were in a peaceful condition, and in many places the labor of the pastors was attended with blessing. A complaint was brought in against Do. Berger, but it was peaceably settled.

Art. II. Against Do. Zufall a number of complaints were again brought forward during the last year about his excessive drinking, and his consequent inability to perform his duty in a proper manner. The matter was investigated on July 6th of the current year at Tulpehocken, by Do. Otterbein (President), and Do. Hendel (Secretary), and found

to be in fact as represented. But even before this could be reported to Coetus, and a resolution be adopted concerning him, Zufall allowed himself to be called to Philadelphia, to serve the congregation which separated violently about six years ago from the orderly congregation, of which Do. Weyberg is pastor, and called a Swiss by the name of Rothenbuhler to be their minister, but who died over a year and a half ago. Do. Zufall's departure was fixed for the time when Coetus was in session, therefore he did not appear; but it was unanimously resolved: That Do. Zufall, on account of his intemperate habits and the acceptance of a call to a quarrelsome congregation which has never belonged to Coetus, can no longer be regarded as a member of Coetus, but is herewith excluded from the same totally and for all time. This resolution was conveyed to him in writing.

Art. III. Thereupon the elders of the congregations, which Do. Zufall had served, appeared and requested that they might again be provided, as soon as possible, with another minister, since much offense had been caused by Do. Zufall and it was to be feared that these congregations might be scattered. The congregations which he has served are Tulpehocken, Muhlbach, Kaemmerling, and Bethel.

Art. IV. A communication was also received from six or seven deserted congregations in Virginia, which set forth their sad and shepherdless condition in a touching manner, as follows: that partly by adventurers, partly by a variety of sects, they have hitherto been disturbed and scattered; they beg earnestly for instant aid, lest they should go to pieces altogether. We can do no more than commend all these shepherdless congregations to the wise and kind care of the Reverend Fathers, in the hope that they, as has hitherto happened in the case of Pennsylvania, may be accepted by you and be shown your fatherly love.

SESSION II.

SEPTEMBER 17TH, 9 A. M.

Art. I. Numerous complaints have come in from Do. Otterbein, Do. Lange, and the congregation in Frederick. The circumstances of the case are as follows:

When Do. Otterbein left Frederick for York, the congregation was without a minister for a whole year. Hence, sometimes on Sunday, some members of the congregation would come together, when one of them would read from the Bible, or from a book of sermons, or they entertained each other with religious conversation, also sometimes sang a psalm or hymn, and prayed. Other members of the congregation did nothing of this sort, but commenced to speak evil of them. Thus matters stood when Do. Lange came there. And although information of this had been given to him, nevertheless as soon as he settled in the congregation he allowed himself to be won over by those who had despised and slandered these gatherings. On this account he was accused before Coetus by many members of the congregation that in public and private he had used all manner of improper and contemptuous words against those who had attended these gatherings, and had also accused them of sectarianism, without furnishing any proofs of it. For this reason they no longer attended his preaching. Further, they accused him of having uttered thoughtless words about divine things. Some time thereafter while Do. Lange was in Frederick, Do. Otterbein came there on private business, and preached on a certain Sunday in that place. But afterwards Do. Lange forbade him the pulpit, telling him that in the future, if he should come there, he should not again preach in the church. He had all kinds of charges against Do. Otterbein's sermons. He accused him of despising religion, the sacraments, and ministers, and also of causing division in his congregation. He appealed in general as a proof of his charges to the sermon which Do. Otterbein had preached the day before at the opening of Coetus. Do. Otterbein replied to all these charges which Do. Lange had brought against him, and declared himself orthodox in every respect; and his sermon, since all the ministers present had listened to it, he left to their judgment.

After everything had been fully laid before us, Dos. Lange and Otterbein both left, and after all the circumstances had been carefully investigated this resolution was adopted:

a. That neither in general as to doctrine, nor in particular

in the sermon which Do. Otterbein preached at the opening of Coetus does there appear any contempt of religion, the sacraments, or the ministers. Neither can the division in the congregation be laid to his charge.

b. That it is not against the teachings of our church, when people sometimes come together to pray and read God's Word.

c. That no congregation belonging to this Coetus has any right on its own authority, to forbid the pulpit to a member of this Coetus, without the knowledge of the Coetus and its permission.

d. That Do. Lange as soon as possible be removed to another congregation, and that whenever the members of the congregation at Frederick shall have become reconciled to each other, they shall again be provided with another minister; and in case they call a member of Coetus, he may accept this call with the approval of Coetus.

e. That Do. Lange, with reference to the thoughtless words which he uttered in regard to divine things, shall make a confession of the error he committed; which he has also done.

Finally it was resolved that Mr. Lange, by reason of this confession and a promise to mend his ways, be still regarded as a member of Coetus, until such further witness should be borne against him.

Art. 2. The congregations in Philadelphia and Germantown request that during the illness of their pastors, they may be supplied by the brethren from time to time; and therefore it was resolved that Dos. Du Bois, Pomp, Faber, and Gobrecht shall visit them in turn.

SESSION III. 2 O'CLOCK P. M.

At this hour Do. J. Leydt as delegate from the Rev. Coetus of New Jersey and New York appeared before this meeting, with a communication in which the aforesaid Coetus proposes, "That for the extension of Christ's kingdom in this hemisphere, it would not be unserviceable, but much rather useful and advantageous, to seek more fellowship with the Coetus of Pennsylvania."

Do. J. Leydt also verbally declared that they had obtained the privilege of erecting a college in New Jersey with the

view of preparing young men for the ministry of the church and requesting that therefore they be supported and aided so far as possible. This matter was fully discussed, and all the circumstances of the case were carefully investigated and considered and it was finally resolved:

That, since we live very close to each other and moreover both have one and the same calling, which is to labor with all our strength and faculties for the upbuilding of Zion, lest, by reason of the numerous sects of all sorts and the increase of other churches, our own church be enfeebled: therefore it would be of service to accept the proffered friendship and to enter into a closer fellowship with each other; but with this understanding, that our natural union with the Reverend Fathers be not in the least weakened, much less in any way disturbed.

Regarding the erection of a College, we can still less refuse to aid them in this enterprise, as much as lies within our power, since we have for a long time already perceived the usefulness of and necessity for such an institution; as it would be much better if we could sometimes educate a capable person here in this country, thereby sooner to be in a condition to help the poor, lonely, and widely separated congregations, and not be compelled, at the cost of the Reverend Fathers, to have all our ministers come from Germany; the more so because their fatherly faithfulness and care for the Pennsylvania churches frequently does not reach its aim, since by some more damage than good has been done, as the examples of Stapel and Zufall plainly prove. We trust that the Reverend Fathers will not disapprove of our action regarding this, nor interpret it in such a way, as if the same had for its object a separation from them, for this is by no means our aim. The Reverend Fathers will see its usefulness, if they carefully consider the condition of the American Churches, and compare it with the condition of the country; and especially will our conduct in the future convince them of the sincerity of our intentions.

In particular do we ask for your approval and fatherly support in the erection of a College, since this as a nursery and training school for the establishment of our church in

this hemisphere, is very necessary, and its usefulness will abundantly appear in the future, as experience has already taught for several centuries in Europe.

Finally it was resolved that our next meeting of Coetus be held in Easton, where Do. Henop is located, on September 7, 1768.

The state of our churches, and the location of the ministers, are as follows:

In *Philadelphia,* where Do. Weyberg is located, there are about 150 heads of families; about 100 children attend the school, and 101 have been baptized.

In *Lancaster,* where the writer of this is located, there are about 110 families; between 60-70 children attend the school; 76 were baptized; 20 received into the church.

In *New Hanover* or Falkner Swamp, Do. Pomp is located. He has 115 families; 48 were baptized; 20 confirmed; he also has a school throughout the whole year.

In *Vincent* he has 40 families; baptized 24; there is only a winter school.

In *York,* where Do. Otterbein is located, there are 50 families; 26 were baptized; about 40 children in the school. Besides this he serves two other congregations, one at Paradise and another at Kreutz Creek.

Do. Henop has 28 members at Easton; 16 children are in the school, and 21 were baptized. In Plainfield he has 24 families; 11 children in the school; 24 confirmed, and 10 baptized. At Dryland he has 41 members, and 13 were baptized. In Greenwich there are 24 families; 34 were baptized, and 7 confirmed.

These are the reports sent in up to this time, many being delayed on account of the bad weather and lack of opportunity to send them.

The congregations served by each minister follow:

Do. Leydich serves Providence, Upper Milford, and one across the Schuylkill.

Do. Waldschmidt serves Cacusi and Bern.

Do. Gros serves Allentown, Egypt, Schlosser's congregation, and one across the Jordan.

Do. Berger has Reading and Meden Creek [Muddy Creek].*

Do. Faber serves Old and New Goshenhoppen, and Great Swamp.* **

Do. Lange is at Frederick.

Do. Wittner has Cocalico, Muddy Creek, Seltenreich and Reyer's church.

Do. Bucher serves Carlisle, Donegal, Lebanon and Maytown.

Do. Gobrecht has charge of Tohickon, and surrounding district.

As regards the general condition of the schools, there are in the cities alone, and in few places in the country, such schools as are kept all the year round; in most places there are only winter-schools, and in many places none at all.

In reference to the salaries, sufficient information has already been given concerning them to the Reverend Fathers, namely, that there are but very few who have a full salary. Others lack more or less on account of the poverty of the congregations, and the manifold outlays for churches and other public buildings. Therefore help is very necessary to lighten the burdens of the congregations, and to support in some measure the ministers.

We all pray that the infinite Jehovah may pour out the streams of his blessings upon your reverend persons, families, churches, and land, may give you his fatherly protection by his great power, and by his grace prepare you for eternal glory and the praise of his name.

We commend ourselves and our churches to your fatherly care and love, and remain, with all esteem,

Your Reverences', our very Learned Sirs, and Fathers in Christ,

* The statement that both Berger and Wittner served Muddy Creek can be reconciled. The church records show that Berger served from 1764-1766, while the ministry of Wittner began in October, 1766.

** It ought to have been stated that Faber, Lange and Wittner were new arrivals. Faber began his ministry in Goshenhoppen in November, 1766, and Wittner at Cocalico in October, 1766, as shown by the church records. Lange began in Frederick about the same time.

Dutiful and obedient servants,

Ministers.	*Elders.*
Jonathan Du Bois, Pres. p. t.,	Paul Balliet,
W. Hendel, Sec. p. t.,	Adam Haag,
W. Otterbein,	Matthew Seiler,
J. P. Leydich,	Kraft Huener,
J. Waldschmidt,	George Steeg,
D. Gros,	William Cornel,
N. Pomp,	George Wack,
F. L. Henop,	Balthasar Schafer,
F. J. Berger,	William Bosch,
C. Lange,	Peter Becker,
G. Wittner,	Jacob Schuster,
J. Th. Faber,	John Dœrr,
Conrad Bucher,	Esaias Carl,
Chr. Gobrecht.	John Nehman.

MINUTES OF THE COETUS OF 1768.

(Hague 92, B. 89.)

MINUTES OF THE COETUS OF PENNSYLVANIA, HELD IN EASTON, THE 7, 8 AND 9 OF SEPTEMBER, 1768.

Very Reverend, Very Learned Sirs, Highly Esteemed Fathers in Christ:

We have the honor and pleasure to submit to your Reverences, the Minutes of our Coetus, and commend them to your Reverences' favor.

There are present at the meeting: Dos. Hendel, (President), Leydich, Henop, Pomp, Wittner, Bucher, Gobrecht, Daliker and Gros, Sec. p. t. The absent are: Dos. Du Bois, on account of sickness, Weyberg, on account of the illness of his wife, Waldschmidt, for the same reason, Otterbein, on account of the death of his wife. Lange has left the place of his ministry at Frederick, and so far as we know has settled in Virginia; his charge and residence are not yet known. Berger was not admitted on account of his suspension, concerning which he received the necessary notification before the meeting began. The detailed circumstances will be given later in session two, article three.

The Coetus was opened with a sermon on Luke xiv. 23, preached by Do. Hendel, in the Court House, since there is no church in Easton. The sessions were held in a suitable private house.

SESSION I. 2 P. M.

Art. 1. The first to which the Rev. President directed his attention had reference to the purpose and the result of the efforts of our ministry. Accordingly all the ministers and elders present were asked after the external condition of their respective congregations. To this question most of the ministers replied, that everything was quiet and in good order, and the delegated elders confirmed the same with written statements, signed by the congregations. The inquiry concerning Dos. Hendel and Wittner, and their re-

spective congregations, where this peace seemed to be disturbed, was postponed to a more convenient time.

The second question related more to the ministers, concerning the fruit of their labors. From their replies it appeared, that in this respect also a marked growth was noticeable from time to time; although with regard to the masses the watchmen of Zion had great cause to lift up their voices in lamentation.

Art. 2. A delegate from the congregation in Germantown, which place had become vacant by the death of Do. Alsentz, requested that the congregation in Germantown, hitherto having been united with Witpen and Worcester might be separated and be provided with a pastor of its own.

Whereupon it was unanimously resolved that the request of the Germantown people could not as yet be granted, on account of the lack of ministers, and that they shall be jointly served in the same manner as by Do. Alsentz. This decision was immediately communicated to the congregation in writing in the name of the Coetus.

Art. 3. A delegated elder of Frederick complained that the congregation there, during the pastorate and through the fault of Do. Lange had been brought into great confusion, and by his departure had become vacant, and that for this reason a unanimous desire was prevalent among the members for a prudent and faithful pastor.

Resolved, that a communication be sent to the congregation in which they are to be admonished to maintain peace and good order among themselves and to be comforted with the assurance that they will be recommended most urgently to your fatherly care. Mr. Bucher was also sent thither to assist in securing this object, and to report to Coetus, but up to the present time no report has been sent in.

Art. 4. Two deputies from Tulpehocken, Kaemerling, Muhlbach and Bethel brought in renewed complaints concerning the deserted condition of these congregations. They look upon Do. Henop as a person, through whom these complaints might be removed; to this end they actually extended a formal call to him, and requested that the same might be approved and confirmed by Coetus.

Resolved, that the distressing state of these churches deserves to be taken to heart, and that every measure should be taken to heal if possible the breach so wantonly made by Mr. Zufall. It was also deemed necessary to provide these congregations with an experienced man, acquainted with the government of the country, and for this reason the call was approved. But whereas the congregations of Easton, Greenwich, Dryland and Plainfield opposed this strenuously, it was left to the decision of Mr. Henop whether and when he would actually accept this call.

Art. 5. Dos. Leydt, Hardenberg and Van Harlingen, delegated ministers from the Rev. Coetus of New York and New Jersey, appeared empowered by the whole Coetus, both to bring about a union between us and them for the best interests of the churches, and to consult with us about a united delegation to Europe to the Christian Synods.

SESSION II. 8 O'CLOCK A. M.

SEPTEMBER 8TH.

Art. 1. After the proposal of the reverend delegates had been fully discussed in a private session, held on September 7th, from 9 P. M. to 12 o'clock mid-night, the opinions of the ministers were made known to the elders in an open session of the Coetus. It was resolved, with the approval of all, immediately to order the Secretary of Coetus to make the following reply in writing:

a. That the Coetus of Pennsylvania considers a closer acquaintance with the Rev. Coetus of New York and New Jersey as of great service for the advancement of the Reformed church in this country.

b. That Coetus desires nothing more earnestly than to discover such measures as harmonize with the well being of our congregations and leave the very close connection with the Rev. Synods of North and South Holland and the Rev. Classis of Amsterdam undisturbed and thus strengthen a general union of the church in these lands with the mother church of the Netherlands.

c. That Coetus recognizes with regret that the proposals submitted by the delegates are entirely incompatible with

our manifold union with the Reverend Fathers; it is therefore impossible for us to give our assent to the proposals.

d. That Coetus authorizes certain ministers to make other proposals, which, when approved by the Rev. Synods, may effect a general alliance and union.

e. That every opportunity which they may give us to make united representations to the Rev. Synods and Classis of Amsterdam for the best interests of our churches, would delight us.

f. That the College also on our part will be commended to the Christian and paternal protection of your Reverences, in which alone we can join hands.

The letter containing these points was openly read before Coetus and with the consent of Coetus was signed by the President and Secretary, sealed and handed to the delegates, to be conveyed to the said Coetus of New York and New Jersey.

Afterwards the following report was made by Dos. Pomp and Henop, who were delegated by Coetus to attend the aforesaid Coetus held in New Brunswick, on the first Tuesday in October.

That the members of the Dutch Coetus were not all present, and nothing was done in this matter, since proposals had been promised by the Reverend Fathers, which were eagerly awaited.

We return to our own business, eagerly awaiting the decision of the Christian Synods on this matter.

Art. II. Delegated elders, properly authorized, appeared from Lower Saucon and Springfield, two large congregations, which had been much injured by an adventurer,* but have been pretty well restored by the ministry of Dos. Henop, Pomp, Faber, Gobrecht and Gros. They requested that they might be admitted to the fellowship of the Pennsylvania Coetus, and be provided with a regular minister. Resolved, that there is no reason why such a request should be refused, and that the circumstances of these congregations particularly demand that they be provided with a godly minister, and that

* Mr. John Egidius Hecker according to the church record at Springfield.

therefore this congregation also be recommended to the paternal care of the Rev. Synods and Classis.

Art. III. This contains a sad story of Do. Berger and the elders delegated by the congregation in Reading. In order to furnish your Reverences with sufficient light upon this case, we must recall the Minutes of the Coetus held in Reading, and particularly those of last year in Lancaster. At our meeting in Reading an elder of the congregation at Muddy Creek, to which Do. Berger ministered for some time, appeared with a paper signed by most of the members of said congregation, in which Do. Berger was accused of drunkenness and other consequent irregularities of life. At Reading everything was as yet quiet at that time, and this conduct of Do. Berger was unknown, or at least not publicly known, so that the matter was settled and Mr. Berger was given a most fraternal admonition to amend his ways and to avoid such irregularities. But so little heed was given to this that on the contrary, instead of listening to such representations, he returned more and more to his previous scandalous life, without fear of God or shame before man, and thereby fell into discredit with his best friends, and wherever he was known drew upon himself the contempt of the people by his extravagant debts. All these facts were presented in a paper from the congregation in Reading to the Coetus in Lancaster. The congregation voluntarily proposed to forgive everything if Do. Berger would mend his ways. Do. Berger with tears in his eyes promised the desired amendment, and by his tears showed his sincerity. At the desire of the brethren, he was asked to make a sincere confession of his sin, a public apology, and a vow of true amendment before the people. This he did, choosing 1 Tim. i. 15 as his text. Besides, he was notified on the part of Coetus that in case his intention or repentance was not sincere, and further offense was given by him, and other charges of this nature were brought against him by the people, the President and Secretary either in person, or through a committee, should suspend him from his office. But all this made an impression upon this unhappy man only as long as he stood before us as an accused person and as long as he promised amendment before his congregation.

Mr. Berger continued his scandalous life as before, and went to even greater length, so that there was not a tavern in or near the city where he did not dishonor his name with excessive drinking, swearing, scolding and making debts to the disgrace of his brethren, and the members of his congregation. What happened? Accusations and reports came in from every direction. Do. Hendel went therefore with Do. Wittner to Reading, to get information concerning this case, and Do. Pomp came the same day with a similar object accompanied by Do. Faber. They found affairs in a very sad condition. The congregation met, applied to these ministers, and sought advice in their distressing circumstances.

The ministers saw that there was no other way than to suspend Do. Berger in accordance with the resolution of Coetus, until he should change his conduct. They announced this decision to Do. Berger, giving most weighty reasons. Do. Berger requested the privilege of suspending himself, and went to the place where the congregation was assembled and declared himself to be unworthy to occupy the sacred office in this congregation, declaring that he would change and again show to the congregation a worthy course of life. But even now he was satisfied with words. His conduct remained as bad as before. His creditors of other denominations, since they could no longer expect that the members of the Reformed Church would, as before, assume their claims, pressed their dues. Mr. Berger was dragged from one magistrate to another, and finally sent to prison. Thus matters stood when the time approached for the meeting of Coetus. Berger abused his brethren, threatened, and made his creditors believe that he was entitled to so much money from the Coetus as would be sufficient to pay his debts. He thereby gained his liberty. Then he went on foot to Easton, a distance of fifty miles; but did not let himself be seen by his brethren until the President preached his sermon. Then by his impudence and accustomed recklessness he disturbed the whole Coetus. The brethren held counsel, and to prevent all disorder, decided to ask him through two ministers to abstain from taking his seat and voting, until his affair had been decided and he had been found innocent. Berger repeated

his threats, and appeared at the first session in a very boisterous manner. He struck with his fists upon the table, and could not be brought to order except through stern threats.

His affairs were taken up as follows:

Two delegates authorized by the congregation appeared with new accusations in writing, the whole contents of which indicated that Berger continued in his scandalous conduct and daily occasioned the greatest offense. Mr. Berger defended himself very boisterously, and undertook to say that the congregation was most to blame for his and its decline. But these accusations were contradicted on the part of the delegates by undeniable facts. Berger further charged the congregation with holding back his salary. He made claims for a whole year, although he had not served more than seven months. The delegates showed that they had been willing to pay him in proportion to the time he served them, and that they had more than once offered him this; yea, he had actually been paid more than this sum. Coetus, with the consent of both, resolved that eight months' salary should be paid him for the sake of peace. Having thus fully considered everything, the question was put to every one, whether in the future Mr. Berger should be regarded as a member of Coetus or as a minister. It was answered by ministers and elders that not only should Mr. Berger have no longer any fellowship with the Coetus, but that in general he should be regarded as unworthy to exercise the office of a minister.

SESSION III. 2 O'CLOCK, SEPTEMBER 8TH.

Art. I. The congregations of Lebanon, Quittopehilla, Heidelberg, White Ooaks and Rapho, presented through some delegates a call to Mr. Bucher. A similar request was made to Mr. Bucher by the delegates of the congregation in Reading.

The congregations which Mr. Bucher had hitherto served, represented the great distress to which they would be reduced by Mr. Bucher's departure, as far and near no ministers could be found whom they could call to their aid in case of necessity.

Resolved, that it be left to the conscience and wisdom of

Mr. Bucher where and in what place he wishes to serve, as he himself can know best where his presence and ministry are most needed; and that the other congregations especially Reading, be recommended to the fatherly care and protection of the Christian Synods and Classis.

As far as is known at present, Mr. Bucher has resolved to remain in his charge.

Art. II. The congregation in Germantown sent a call to Do. Daliker, who has been placed at Amwell [N. J.]. Do. Daliker declined this call and determined to serve Amwell, Alexandria, Rockaway, Foxhill, and Valley, which last four congregations desire to be taken up into the fellowship of Coetus, and to be united with Amwell.

Art. III. A strong Reformed congregation in Baltimore, Maryland, sent a call to Mr. Christopher Faber, a person who came to this country at the same time that Do. Alsentz departed from this world. According to an undoubtedly genuine certificate he had been examined by the Reverend Consistory at Heidelberg, and had been ordained to the holy ministry.

The congregation in Germantown requested the ministers who had been invited to the funeral of Do. Alsentz, namely Du Bois, (President,) Weyberg, Pomp, Faber, a relative of the former, to give them this man until the next Coetus meeting. The circumstances of this congregation made an approval of their request necessary, and thereby Coetus had an opportunity of becoming better acquainted with him. The testimony of the congregations of Germantown, Witpen, and Worcester, which he has served for more than half a year, makes it evident that Mr. Faber has gained their love and esteem by his zeal in the ministry and by his good conduct. But since this man had no certificate from the Rev. Synods and the congregation at Baltimore extended its call directly to him and he moreover was willing to accept the call with the consent of Coetus, it was deemed wise to approve this call, and cordially to recommend him together with the whole congregation to the Rev. Synods for favorable reception into the Coetus.

Art. IV. A delegate from the three congregations in White-

hall and congregation in Allentown, (or Northampton,) where the writer of this is at present located, brings a complaint before Coetus in which the first three congregations declare themselves aggrieved by the last named. This congregation has up to the present time refused to contribute its share toward the parsonage which has been bought and is intended as a residence for the ministers who serve them from time to time.

Resolved, that it is considered unfair that said congregation declines to assume its part of the work in which it has with the other congregations a mutual share and benefit, and that with regard to this, the congregation shall be urged by special letter to contribute its share to the said parsonage; and in case of refusal this congregation must allow its minister to take in its place another congregation, which is willing to consent to this agreement.

The congregation has acted according to the resolution of Coetus, and now lives with the others in full harmony.

Art. V. A delegated elder from the congregations where Do. Wittner is at present located, brings in statement from three congregations that they are well satisfied with their pastor, and have no complaints to make. But a statement from the congregation of Reyer's church contains the following grievances:

1. That Do. Wittner is always late when he has to preach for them on Sunday afternoons.

2. That he does not give sufficient catechetical instruction, doing so only three or four times during the year.

From the examination of this delegate and of Mr. Wittner it appeared that in both points the complaint is without cause, inasmuch as this church is twelve miles (or four German hours) from the others. Besides this, Reyer's church and Muddy Creek complain that they could not collect the minister's salary this year. Reyer's church gives as a reason for this, its poverty; Muddy Creek has been visited by a destructive hail and all its crops were ruined.

Resolved, that measures be taken to obviate these complaints.

Art. VI. Two persons, Jacob Weimer and Fredrick Faehring appeared, being made willing by the Lord to devote the talents

entrusted to them to his glory and the upbuilding of our churches. The first is a man forty years of age. He has led a quiet and godly life, having labored unweariedly for seventeen years in this province with catechizing, teaching school, and reading of sermons to the edification of the people living on the borders, who are shepherdless, destitute, and impoverished by the Indian War. By means of these useful labors and through the special help of God, he has gained such a knowledge, that he is able to expound the word of God through his own meditation, according to the analogy of faith, and to apply it to the edification of souls; a man who has from all good people the testimony of an unfeigned simplicity and godliness.

The other is a man thirty years of age, whom God's providence deprived of his father during the early years of his life, he thus becoming an orphan and a servant of others. But God himself, in a special manner taking his father's place, directed him so that he applied whatever he earned in the sweat of his brow, with an extraordinary and voluntary desire, to the study of languages and the truths which God has revealed for our salvation. With this desire he went to Princeton, where a college had been established. Through a teacher in that College he became acquainted with Mr. Du Bois, and through him with the members of Coetus. We felt compelled to aid this man according to our ability and each minister gave him something for maintenance and support, so that through God's grace he might attain his object. It is now more than three years that he has been receiving instruction with good success from Do. Alsentz, afterwards from Do. Weyberg, and at present from Do. Pomp, in languages and sciences, and now presents himself to Coetus for examination.

This matter was fully considered by the whole Coetus, with regard to the one as well as the other of these persons. And hoping for the kind forbearance of the Synods and Classis it was resolved that Jacob Weimer be examined, and the other be given a preliminary examination and, according to the result, undergo a final examination at another time. This matter was entrusted by Coetus to Dos. Pomp, Henop and Gros, after which the third session closed.

SESSION IV. 8 O'CLOCK A. M. SEPTEMBER 9TH.

Art. 1. The examiners made a unanimous and circumstantial report regarding the examen and tentamen. Jacob Weimer gave his examiners a full and unexpected satisfaction in both dogmatic and practical theology. Mr. Faehring showed good progress, and satisfied his examiners very well.

Thereupon it was resolved to recommend these persons in the most humble manner to the Christian Synods. And as Coetus has the fullest assurance of the Christian zeal of the Reverend Fathers for the extension of the Kingdom of Christ in these lands, of which it has recently been convinced to its greatest joy by the Synodical and Classical communications, therefore an examination has been appointed for Frederick Faehring in the approaching spring, the examiners being Dos. Du Bois, Weyberg, Pomp and Faber, in order that this person, as soon as the consent of the Rev. Synods and Classis has been received, may be ordained and be assigned to some vacant congregation.

The sad and destitute condition of the people on our borders, and their desire for the Word of God and the seals of grace, which not only they themselves must forego but also their children, and on the other hand the impossibility of coming to their aid with qualified members [of Coetus], has induced Coetus to go a step further in respect to Jacob Weimer. In this we hope for the Christian indulgence of the Rev. Synods and Classis. It was unanimously resolved to grant him ordination, and to commend him most strongly for favorable reception into the Coetus.

Art. 2. William Bausman, a delegate from Lancaster, in behalf of a part of the said congregation, brought complaints against Do. Hendel, their minister.

Mr. Pomp took the President's place.

1. The first complaint consisted of this, that he did not visit the school often enough, nor examine the children. Do. Hendel showed in his reply that he neglects nothing in this respect, in so far as his duties and the necessary visitation of the congregation permit. He offered to make a visit of that kind each week if possible. The delegate is satisfied with this.

2. The delegate took up another complaint, that catechizing is not held every Sunday. Do. Hendel showed in his reply that a necessary supply of the congregation in Pequea, (which must take place monthly on Sunday afternoons) and the visitation of the congregation at Tulpehocken, enjoined upon him by Coetus, had prevented him from holding catechization every Sunday.

Resolved, that if in the first case the catechization cannot be held in the afternoon the congregation must be satisfied to have this loss made up by a catechization in the morning. Both parties agreed to this.

3. [He complained] that by serving the congregation at Pequea, the congregation in Lancaster is made to suffer. If this congregation were not supplied [by Do. Hendel] they would be compelled to unite with Lancaster, and thus united, give them their assistance. They therefore request Coetus to forbid Do. Hendel engaging in this service. Do. Hendel stated that it appeared to him very unreasonable that persons who live over twelve miles from the city, (among whom are found many aged, infirm and poor, and particularly a large number of children, who cannot come to the city,) should in this way be deprived of the opportunity for edification; moreover he offered to share the extra salary which is paid by these people with the congregation in Lancaster, or to give it up to them entirely.

Resolved, that if the half of said extra salary be sufficient to compensate him for his trouble and expenses, then the other half might be given as a favor to the congregation in Lancaster.

The parties again gave their consent to this.

4. It was asserted by the delegate that the pastor kept many children from the Lord's Supper. Do. Hendel contends that this has never happened except for the weightiest reasons. It was concluded, (1) that Do. Hendel shall, like every minister, act in this matter after the conviction of his own conscience. (2) That the officers of the church shall sustain him in this.

Then Do. Hendel presented the grievances which he had against the congregation, or rather against a portion thereof:

1. That the things which were invented by certain persons were presented as grievances of the whole congregation.

2. That certain regulations, of which a copy lay before the Coetus, were arbitrarily made for the minister by a part of the congregation and were accepted or subscribed to by only 27 members, in which among other things it was specified, that the minister shall supply no other congregation, that the congregation in certain cases has even the right and power to dismiss the minister, and other things besides, which have reference to the complaints brought forward.

It was concluded, (1) this action of the congregation was contrary to the Netherland Church-order. A like decision had been given in the case of the action of the congregation against Do. Otterbein.

(2) The congregation was admonished to apply to the Coetus in such cases.

Art. 3. By majority of votes it was determined to hold the next Coetus in Germantown. It was appointed for the 3rd Wednesday of September, 1769.

Thus drawn up in our Coetal assembly, held in Easton, in Northampton County, on September 7-9, 1768.

In witness thereof confirmed by our own signatures given at Easton, the 9th of September, 1768.

William Bausman,
Christopher Dieckenschiedt,
Godfried Knauss,
Peter Kocher,
John Fink,
Martin Scheir,
Matthew Seiler,
Philip Gruenewald,
Abraham Jung,

W. Hendel, p. t. Pres.,
John Ph. Leydich, p.t. Clerk,
J. D. Gros, Clerk,
Fred. Lud. Henop,
N. Pomp,
Conrad Bucher,
John G. Wittner,
Christopher Gobrecht,
John Theobald Faber,
Frederick Dalliker.

COETAL LETTER OF 1768.

(Hague 92, B. 90.)

Very Reverend, Very Learned Sirs, Very Venerable Fathers in Christ:

Your highly esteemed favors, dated The Hague, July 2d, 1767, have safely come to hand. Their contents were carefully considered. It was thereupon resolved to answer and duly present the following:

We are heartily glad, Very Reverend Sirs, to have won your approval by having the Acts of our Coetus also authorized by the signatures of the elders. On the other hand, we regret to hear that we were not so fortunate in the other point, respecting the admission of the elders to the distribution of the charitable donations. We beg you therefore, Very Reverend Sirs, to take the following remarks into kind consideration, and to receive them favorably as motives of our actions in this matter, also to favor us with your opinion on them.

We take it for granted that all the resolutions of the Christian Synods relating to our church in Pennsylvania are meant for the welfare of the same, and to this end we deem it our duty always to obey and execute them to the best of our ability. But whenever we have reason to believe that this purpose would not be realized, but rather be thwarted, we consider it to be our duty to take exception, to state our reasons for doing so, and to submit them to your profound wisdom and experience. Of this nature is the article on which you were pleased to express your disapprobation.

Our congregations are poor, some more, some less so; the churches and school buildings are dependent on the congregations. Ministers and school teachers must live on voluntary contributions. The inhabitants of the country are accustomed to great liberty in every respect, and in no respect are they more inclined to abuse it than in matters relating to churches and divine worship. To this must be added an ignorance which in many persons seems incurable. There is no bond between the ministers and their congregations save the bond of love, and—alas, that we must say it—with many the fear of losing their minister, which awakens in both a desire to secure to the minister the payment of his salary. But what would they do if they had the written assurance before them that, what they could not raise for the minister, would be made up by you, Very Reverend Sirs? Would there be one congregation that would give to its minister what it gives him now? Would not all congregations demand a supplementation, or else regard their ministers as treated inferior to others? What sums would thus be required in order that ministers might be able to live? You cannot be ignorant of the fact, Very Reverend Sirs, that great pains have been taken on the part of the ministers to bring

about such an arrangement that in the future, as you repeatedly and expressly demanded, a full salary might be secured.* This we can not as yet accomplish as we would wish, although two, three, four and more congregations have to be served at the same time by one minister, and many a preacher has to serve on Sunday two churches that are located seven, ten and even twelve miles apart. From the list showing the distribution of the donations you have no doubt seen that nothing was given to the ministers, and that this act, of which you, Very Reverend Sirs, were pleased to complain, was not inspired by selfish motives, though all ministers were in need of assistance. Moreover it is difficult to keep the elders together long enough to act upon the other matters. From our Acts of the present year you may see that two days and a half were thus spent. The remainder of the third day was taken up with the discussion of the letters of the Christian Synods and the Classis of Amsterdam. The elders, as well as most of the ministers, would have been compelled to remain over Sunday, at the expense of their respective congregations, in Easton or in other places on the way. Not to mention the fact that the domestic circumstances of most of them demanded their speedy dismissal.

We are so far from denying to the elders the proper authority accorded to them by the Netherland church-order that on the contrary, we recognize them in every respect, as our Acts prove, as an integral part of the Coetus. But in the consideration of the correspondence and distribution of your charitable donations we hope that the Christian Synods will permit an exception and give us the pleasure of securing your consent if, according to the best of our knowledge and ability, we prove the fidelity required of stewards even with regard to your charitable donations by rendering an accurate report and account of their distribution.

1. The gratification which you, Very Reverend Sirs, expressed respecting the first fruits of our congregations was very encouraging to us. We regard this as the only means by which we can live up to the duties of our office and to our obligations to you, when we put forth all our strength to urge upon our members the inner Christian life and to prove by our conduct the necessity of the new birth.

2. The particulars of the extravagances of Mr. Zufall were reported in the Acts of last year's Coetus, and thus we trust that the request of the Christian Synods has been duly answered.

3. The congregation of Frederick is again vacant through the departure of Do. Lange. We must consider this step as somewhat arbitrary, and we are waiting for fuller explanation from Mr. Lange himself of the particular causes and circumstances so that we can send a detailed report of the case to the Christian Synods.

* The salary as originally fixed by the Synods was 450 guilders, but for several years an attempt had been made to secure £75 Pennsylvania currency for all the ministers of the Coetus, see Minutes of 1766, p. 247.

4. The remark which was made with regard to the request of the congregation of Conococheague we shall follow in similar cases.

5. Old and New Goshenhoppen and Great Swamp are served by Mr. Faber.

6. We wish that we may be fortunate enough in the future, in our style of writing, to give no cause for displeasure, so that the sincerity of our hearts may be judged from our words.

7. We are heartily glad that the request of the Coetus respecting Messrs. Bucher, Gobrecht and Gros, has met with a favorable reception. Your fatherly kindness and care for our poor congregations has inspired us anew with respect, love and gratitude. We thank the Lord for this encouragement and admire his goodness in furnishing us again with persons whom we can confidently recommend to your fatherly care and protection. These are Christopher Faber, Jacob Weimer, and Frederick Faehring, as mentioned in the Acts. We never entertained the thought of exalting ourselves by said request. We wish to remain in subordination to the Christian Synods and Classis of Amsterdam, wherein we were placed by the Lord, and we humbly await special permission to examine and ordain in the name of the Christian Synods and Classis, suitable persons in case of necessity. What you, Very Reverend Sirs, mention of the days of Mr. Schlatter is very true. But so many congregations have been founded since that time, and are still being founded, which discharge their adventurers and seek properly authorized ministers, that with the blessing of the Lord the whole province and the principal places of the other provinces could, in a few years, be full of numerous and well organized congregations, if there were sufficient ministers. There are less ministers at present in proportion to the congregations than at that time [Schlatter's] and it seems to us, Very Reverend Sirs, that it would be safer for you to vest such authority in a corporate body, such as our Coetus is, than in a single man who might abuse this authority at will.

8. We greatly fear that through the regulations which you, Very Reverend Sirs, were pleased to make respecting the distribution of charitable donations, discontent may arise among the members of the Coetus, if the distribution according to this plan is to be left to the Coetus. We think that this might be avoided if you, Very Reverend Sirs, would specify the persons or places that are to receive your charitable donations, or if the Coetus were at liberty to continue their distribution in equal parts. It has not yet been possible to make an accurate calculation as to the amount of each minister's salary, partly because not all the ministers were present, and partly because none would like to appear in the light of having demanded more than his brethren. (Moreover, because even in this point a change takes place according to the nature of the times.) There is a truly fraternal harmony among the members of the Coetus, for which we sincerely thank the Lord; and there is not one among us who would not willingly sacrifice a private advantage to the common welfare of the

Church. The salaries are not equal, but the exertion and the cost of living are also very unequal. In the towns the expenses of living are high. In the country, where a minister has four or more congregations, and where, on Sundays, he has to hold services in two churches which are seven, ten and even twelve miles apart, the riding horses and the clothing (of which latter not enough can be provided on account of the narrow and overgrown roads), take away the greater part of the salary. Hence there are very few, if any, who notwithstanding the most rigorous economizing can keep clear of debt. And hence a fatherly contribution to each one would be well bestowed. We shall take care to furnish you, Very Reverend Sirs, with a list of the salaries before the next Coetus meets.

9. We return our humble thanks for the charitable donations with which the Christian Synods have again gladdened our church in Pennsylvania. They have safely reached our hands, partly by drafts, partly by checks to Dos. Weyberg and Otterbein. We hope that in distributing the same we have carried out the intentions of the Christian Synods and Classis, and we look forward to your kind approval.

10. Do. Bartholomaeus died July 28th, 1768. Do. Alsentz, mourned by his brethren and congregations, fell asleep in the Lord, October 25th, 1767.

11. The distribution of the charitable donations took place as follows:

	£	s.	d.
Cost of supporting Do. Bartholomaeus until his death, according to receipts	40	15	
Funeral expenses	3		
Paid to two widows	11		
To Mr. Wittner for his congregations, which were visited by hail	18	14	9
To Mr. Otterbein, in consideration of the poverty of his York congregation, and his great expenses by the long illness and death of his wife, the 50 guilders (florins) assigned to him were paid over	7	2	10
Expenses at the Coetus	1	5	3
The balance was left in the hands of Mr. Weyberg, to be expended until next Coetus	10	19	3

12. We regret that so many scattered and shepherdless sheep in Virginia and Maryland should be without your fatherly care. We pray and implore the Lord of harvests that it may please him to incline your hearts, Very Reverend Sirs, toward so many poor people and to make you the blessed instruments of his will, in order to disseminate the gospel of peace even in those regions, and to send faithful laborers into that wild and extensive vineyard.

From New Luneneburg, a town in Nova Scotia, we receive the most piteous appeals and requests for a regular minister. Eighty families have not had the Word of God preached and the symbols and seals of the covenant administered to them for seventeen years, and their children grow up without being instructed in the mysteries of salvation.

13. We eagerly await the good result of your efforts, Very Reverend Sirs, to send us the desired three ministers. We find ourselves compelled to ask for three or four suitable persons in addition. May the Lord, who walks amid the candlesticks [Rev. ii. 1] bless your fatherly endeavors, in order that you may find such persons who will become hallowed instruments for his glory and for building up our Church.

Besides we recommend to you, Very Reverend Sirs, the pastorless congregations:

1. Tulpehocken, Kaemerling, Muehlbach, Bethel.
2. Reading.
3. Germantown.
4. Saucon and Springfield.
5. Frederick.
6. Lebanon, Quitopehilla, Heidelberg, White Oaks and Rapho.

We wish that Virginia, Maryland and Nova Scotia be taken to heart.

14. The request of the congregation in Philadelphia is no act in which the Coetus was implicated. We thank you, Very Reverend Sirs, for your kind information respecting that matter.

15. We regret that we are still unable fully to answer the question whether all the ministers in Pennsylvania conform to the Netherland Church-order because many preachers are not familiar with the Netherland Church-order, which is not to be had in this country. We can assure you, however, that we heartily wish to conform as closely as possible in this point to your desire. Dos. Hendel, Gros, Faber, Wittner, Gobrecht, Bucher, and perhaps some others are not in possession of copies of the Church-order.

The detailed circumstances of many ministers can not be given, because there is at present no good opportunity of sending letters.

Statistics of the congregations and the location of the pastors, are as follows:

Ministers.	Congregations.	Families.	Baptized.	Confirmed.	Schools.	Scholars.
Weyberg	Philadelphia	150	90	. . .	1	90–100
Du Bois	Keeps his former congreg. North and Southampton.					
Hendel	Lancaster	120	56	32	1	70
Pomp	1. New Hanover	100	30	24		
	2. Vincent	40	20	30		
Otterbein	1. York	50	26	12	1	40–50
	2. Paradise, and 3. Kreutzcreek, are two small congr.					
Henop	1. Easton	20		Each Sunday two of these congr. have preaching services.		
	2. Dryland	41				
	3. Plainfield	24				
	4. Greenwich	24				
Faber	1. Old Goshenhoppen	30				
	2. New Goshenhoppen	90	60	22		
	3. Great Swamp	30				
Gros lives at Whitehall.	1. Egypt	20	9	41	In each congregation is one winter school. Two cong. are served every Lord's Day.	
	2. Schlosser's	25	18			
	3. Jordan	15	10			
	4. Allentown	30	17			
Leidig	1. Coventry.		No report.			
	2. Upper Milford.					
Bucher	1. Carlisle.		No report.			
	2. Falling Spring.					
	3. Maytown.					
	4. Middletown.					
	5. Hummelstown.					
	6. Donegal.					
Wittner	1. Cocalico.		No report.			
	2. Maidencreek.					
	3. Seltenreich.					
	4. Reyer's.					
Dalliker	1. Amwell.		No report.			
	2. Bethlehem.					
	3. Rockaway.					
	4. Foxhill.					
	5. Valley.					
Waldschmidt	1. Bern.		No report.			
	2. Muddy Creek.					

We commend ourselves and our congregations to your fatherly care and favor and remain, with profound respect and affection,

Very Reverend and Highly Honored Sirs and Beloved Fathers in Christ,

Your most dutiful and submissive servants,

In the name of all

W. Hendel, p. t. *President.*

J. D. Gros, p. t. *Secretary.*

MINUTES OF THE COETUS OF 1769.

(Hague 92, B. 93.)

MINUTES OF THE COETUS OF PENNSYLVANIA, HELD IN GERMANTOWN, SEPTEMBER 20 AND 21, 1769.

Very Worthy, Very Learned, Highly Honored and Greatly Beloved Fathers in Christ:

Since now again in the kind providence of our God, we have met as a Coetus, we have not wished to neglect the duty we owe in preparing the Minutes, and to commend them to your Reverences for a favorable reception. The ministers who are qualified members of the Coetus all appeared in Germantown at the appointed time, each with an elder duly authorized by his congregation. The names of these ministers are: Gros, (President,) Leidich, Waldschmidt, Otterbein, Du Bois, Weyberg, Hendel, Henop, Faber, Gobrecht, Bucher, Wittner, Daliker and Pomp, (Secretary).

After Coetus had been opened with a very edifying sermon, by Do. Gros in the Germantown church, on the words of Matthew ix. 37-38, at 10 o'clock in the morning, nothing else was done at the end of the service but to elect, by a majority of votes, Do. Gros as President, and the writer of this as Secretary.

SESSION I. 2 O'CLOCK P. M.

I. First of all each minister was separately asked for the blessing and fruit of his office. And although each one had much to complain on this subject, yet there was none who, in his opinion, had labored entirely without a blessing, the one more, the other less. To judge of the spiritual condition of our people, and to say with certainty how far the Lord has come with his grace upon them, is a difficult matter for us. Yet we can report as certain, that here and there in our congregations are many people of whom, to all appearance, we may entertain good hopes. These people are distinguished in many things from the rude, worldly crowd. They are honest and modest in the heavy labor of their busi-

ness; they abhor the scandalous conduct of other people with whom we come in frequent contact. They love their ministers and make sacrifices for their support; they come diligently to the place of public worship where they show themselves devout and eager to learn; and sometimes are found to have family devotion. What more shall we say of these people? Indeed we can not affirm that they all belong to the elect people of God, in whom the Lord has begun the work of his grace, but often we must see with pain and sorrow, here and there, some among them who in times of temptation do not stand the test but conform to the evil world. Nevertheless, we also know to our comfort that here and there some do not allow themselves to be overcome in temptation, but show their faith by their fruits.

Those who are public evil-doers, and who thereby give offense, are excommunicated according to God's Word, but only from the use of the Holy Sacraments, as long as they show no true amendment. Those who have been excommunicated, for the most part, come back to us again after some time, and willingly subject themselves to our church discipline.

Church discipline is indeed a matter until now of great difficulty, especially in congregations which are still very weak and poor. If any one is excommunicated in such a congregation he is usually obstinate under it, and he hesitates often a very long time before he consents to join again and contribute by his person and conduct to the maintenance of the congregation. For this reason the support of congregational work presses so much the heavier upon the others.

II. As regards the harmony between the ministers and their congregations, Do. Gros, as President, put the question first to each minister whether he lived in quietness and peace with the congregation to which he was appointed. After that a similar question was put to the delegated elder, whether the congregations were really satisfied with their pastors. How this question was answered, and what resolutions were passed by Coetus appears from the following items:

a. The ministers who, in reply to the question submitted to them, had no complaints against their congregations, were: Dos. Du Bois, Weyberg, Otterbein, Waldschmidt, Leidich, Faber, Pomp and Bucher. Each of their delegated elders

likewise stated that the congregations under their care were satisfied with them.

b. The ministers who had complaints and against whom also complaints were made are:

1. Do. Hendel, who up to this time was located in Lancaster, complained that there were seven or eight men, some of them officers of the congregation and all of them self-willed and obstinate men, who in a very rude manner found fault with the best and most sincere performance of his duties, and thereby constantly caused him vexation. The delegated elder from Lancaster testified that Do. Hendel not only expressed by these complaints the feelings of the majority of the congregation, but had also conducted himself in his office without giving offense, as becomes a true minister of God's word.

These charges against Do. Hendel, which even in the previous year occupied much space in the Minutes of our Coetus, were therefore at this time unexepected to us and very unpleasant. We resolved to offer him another charge and at first thought that he would be a proper person for the congregation in Frederick [Md.]. But since this congregation had forwarded to the Reverend Coetus a call for Do. Henop, and Do. Hendel declared that he had no inclination to go to Frederick, as a large part of that congregation had been very much against his brother-in-law, Mr. Otterbein, it was to be feared that these people on account of his friendship with Mr. Otterbein, might dislike him, therefore we proposed to Do. Hendel the congregations at Tulpehocken, which for want of a faithful shepherd have been for a long time in great peril. But Do. Hendel, who did not like to leave Lancaster, because he himself knew how acceptable his ministry had been up to this time to the largest part of the congregation and might continue to be,—took this proposal into consideration for several hours; and after several hours had elapsed declared that he accepted the proposed charge at Tulpehocken. We were much pleased with this, and at the same time we sent a communication to the congregation in Lancaster, to this effect, that Do. Hendel according to the resolution of Coetus, on account of said complaints, would leave Lancaster, and for the future had been assigned to the congregations of Tulpehocken, and that the congregation in Lancaster now had

permission to call another minister, but one who is a member of the Reverend Coetus. We trust that these almost ruined congregations in Tulpehocken, through the ministry of Do. Hendel may again reach a blessed state of prosperity.

2. Do. Henop, who hitherto has served the congregations in and about Easton, and has conducted himself during that time so well that no one knows anyhing else of him except what tends to his praise and conduces to our satisfaction, complains on two points:

(1) About the great difficulties of his work, since on Sunday he has to ride nearly thirty miles and preach twice besides, without counting the many difficult journeys which frequently occur during the week. It can easily be inferred that by reason of these fatiguing journeys a man not only injures his health but must often neglect the necessary study.

(2) Do. Henop complains secondly of the unbelief and scoffing at religion. These are the tares which the enemy has sown in and about Easton, so that one is compelled to endure not only much ridicule directed against our most holy faith, but worse than all, to observe that here and there even some members of the church are led astray by it. Although Do. Henop has for some years opposed this evil with all diligence and courage, those members who had been misled have not yet been won back. The remainder, who after all constitute the majority, Do. Henop regards as people to whom his teaching and faithful admonitions have been blessed, so that they zealously labor with him against unbelief, and also in many other respects prove themselves to be true Christians. The delegated elder from Easton was questioned about this, and testified that these complaints and representations of Do. Henop were true, and that it would be a great loss to the congregation there if they would have to give him up.

The case of Do. Henop was immediately taken up, and with regard to it Coetus resolved to advise him to accept the call of the congregation in Frederick, of which mention was previously made. Do. Henop, who had been informed of this call sometime before, and consequently had been able carefully to consider the whole matter, immediately resolved to accept the call. We were pleased that the congregation in Frederick will now be provided with a competent pastor.

Then there arose the question, how the congregation [in and about Easton] should henceforth be cared for. This question was also satisfactorily settled, in that a candidate of theology, by the name of Pithan, had arrived this year * from Germany in order, as he states, to visit some of his friends. He is from the Palatinate, has studied at Heidelberg, and according to credible testimonials has also been examined and ordained by the Palatinate Consistory. Inasmuch as this person possesses excellent proficiency in theology, and also very fine gifts of delivery, which are necessary for a minister of the Divine Word, and applied to some members of the Reverend Coetus, for permission to engage in preaching here and there for a time; therefore it was resolved to gratify his wish, and to arrange that he be recommended with the necessary instructions and admonitions to the congregations at Easton, which has been done. With regard to this candidate we believe that we could not have done anything better. If Mr. Pithan were a man who might prove unworthy, he would quickly have forced himself upon a congregation, and would have done our church more injury than he can do now. For if he does not conduct himself properly we can easily stop his ministry at Easton, since these congregations are under the jurisdiction of the Coetus; but should he conduct himself as a true minister of God's Word, as from all appearances may be expected of him, then we wish also to recommend him to our greatly beloved and honored Fathers in Holland.

3. Do. Gros, who is much beloved by the Reverend Coetus as well as by his charge at Whitehall, this year received a regular call from two large congregations, at Saucon and Springfield, which last year already were commended to the Reverend Fathers. Do. Gros showed considerable inclination to accept this call, and complained especially on account of the unfitness of his present dwelling at Whitehall.** He lives in a very poor building, also at a place where no wholesome water can be had; which to a minister in this country, who

* John William Pythan took the oath of allegiance at Philadelphia on September 1, 1769.

** In the year 1767 the four congregations of the charge bought 6 acres and a parsonage for £152, see Skizzen aus dem Lecha Thal., p. 14.

has nothing to drink but water, may be a chief cause for complaint, especially in the hot summer days, when through bad water one's health can easily be impaired.

The delegate from Whitehall was questioned concerning this and replied that the congregations at Whitehall were well satisfied with Do. Gros, and that they would be sorely grieved if they were forced to lose him.

We resolved to leave this matter to the decision of Do. Gros, that he may determine for himself whether he could leave the charge which he has hitherto had, and accept the call to Saucon and Springfield.

Do. Gros thereupon declared, that the separation from Whitehall would be very hard for him, because he well knew that his ministry among them had been blessed by the Lord to the good of many souls, and for the future even more was to be expected; that therefore he could not leave these congregations unless Coetus would recommend to them in his place the first capable minister whom the Reverend Fathers might send over. This request was granted in the hope that the congregations at Whitehall would see to it that their future pastor need not make such complaints.

SECOND SESSION. 8 A. M., SEPTEMBER 21ST.

1. Do. Daliker is accused by two men delegated from the congregation in Amwell of drunkenness, of wasteful housekeeping and other frivolous conduct such as accompanies the vice of drunkenness. He strongly contradicted his accusers declaring that their charges were not based on truth. But it now appears that he was accused not without cause, hence the Reverend Coetus resolved to make a local investigation, in order to learn of this matter with more certainty. The ministers appointed for this purpose were: Dos. Du Bois, Weyberg and Henop, who immediately after the adjournment of Coetus went to Amwell, where they found it advisable to call a meeting of the entire congregation. After Do. Weyberg had preached to the congregation, the investigation took place, at which the members of the congregation declared nothing else than all that which they had already brought up before Coetus as complaints, and even worse offenses had been committed by him. Do. Daliker then completely ceased his min-

istrations at Amwell. He now serves three other congregations, which hitherto were united with Amwell, namely, Rockaway, Bethlehem, and Foxhill or Valley, which congregations through delegated elders brought testimonials before Coetus, declaring that they were still well satisfied with him. Under these circumstances we do not find it advisable for the present to do anything further. We prefer, with fear and patience, to await further development.

II. Do. Wittner, who serves four congregations in Cocalico and its neighborhood was accused by his delegated elder in the following particulars:

1. That he was accustomed to come late to church.

2. That during last summer he had neglected the instruction of the children.

3. That he made no house-visitations, and was in general very negligent in the duties of his office, to the injury of the congregations.

Do. Wittner disputed these accusations and stated, that especially two congregations remained far behind in the payment of his salary, and in consequence he had been in want of many things, which had made the performance of his duties severe and distressing. We gave Do. Wittner the necessary admonitions and censured him for his negligence, but as he made far-reaching denials of the said complaints, we deemed it necessary to make a local inquiry through Dos. Hendel and Bucher, which has already been done.

Do. Hendel afterwards reported that the charges against Wittner were found to be in his congregations as they were represented before Coetus. Besides Do. Wittner is known among us as a person who for many years already has been affected with melancholy, which ailment seems to be incurable, and makes him more and more unfit for the office of a minister. We are therefore much concerned about him but for the present can do nothing else for him.*

III. Do. Lange, who left Frederick in 1768, and went to Virginia, where he settled according to his own pleasure among the scattered congregations, has again been compelled, as we

* For a much better judgment on Do. Wittner, see Coetal letter of 1773.

learn, to leave on account of his scandalous conduct. The congregations there, which he served for some time, in a letter rendered us a detailed account of the matter. From this letter we learn that Do. Lange by his administration of the Sacraments scandalized the people. He refused to baptize any child unless he was previously paid. He administered the Lord's Supper to unchaste persons, without the previous ecclesiastical censure, to which they had exposed themselves.

The Reverend Coetus knows not what else to do in this matter than to count Lange among the lost brethren.

IV. Do. Berger, who was excluded from the Coetus last year as an unworthy member, with the assurance that he would be admitted again as soon as he would show true amendment of life, has since served a congregation near Reading in the mountains (where he also lives with his family in great misery.) This congregation however has never belonged to Coetus, and has never had a regular minister. Mr. Berger came to us at Germantown with the request that we would restore him again to his former standing, and see to it that he might be recommended to another place where he could make a better living. But inasmuch as he has not yet given any proof of a true amendment of life but has rather persisted in his scandalous conduct, which to our sorrow is too well known in this country, therefore nothing could be done on our part except to compassionate him and give him well-meant admonitions to mend his course of life.

V. Do. Zufall has not reported to Coetus for the last three years. We have learned that he was married in the past year. His wife, however, has left him. We cannot state with certainty where he is living at present.

THIRD SESSION. 2 P. M.

1. Do. Otterbein informed Coetus that he intended to return to Germany next spring, in order to see and visit his friends there. He has not yet made up his mind whether he will come back or not. Meanwhile he earnestly urges that the congregation which he is obliged to leave may be provided with a regular pastor in his absence.

2. The Reverend Coetus did not object to this intended trip, but wished him a safe journey. To supply the church in York, Do. Gobrecht came into consideration, who complains of some members of his congregation at Tohickon, that they very unjustly despise him in his ministerial office. So much is true, that he shows himself in his conduct and in the performance of his duties very faithful and diligent, according to the measure of the gifts bestowed upon him by God. But because he has to endure much from some obstinate members, he manifested an inclination to accept the place in York if Do. Otterbein does not change his plan of going to Germany. Do. Gobrecht later changed his mind and will remain at Tohickon. What Do. Otterbein will now do remains to be seen.

3. Do. Faber, who for some time ministered to the congregation in Germantown, and last year accepted a call to Baltimore with our consent and recommendation, and there ministers to two congregations, one in Baltimore and one on the Pipe Creek sent to the Reverend Coetus two written certificates from each of these congregations, stating that Do. Faber not only lived properly but also taught properly, insamuch as he taught the clear Word of God of the Old and the New Testament faithfully and diligently, so that these congregations are well satisfied with him.

The Coetus was pleased with this and took no further action in reference to him. We desire for him the favor of the Reverend Fathers in Holland, who have probably received correct information about his conduct in Germany.

4. Do. Frederick Fairing,* according to the resolution of Coetus passed in the previous year in Easton, was examined last Spring by the Committee appointed for that purpose, Dos. Weyberg, Du Bois and Faber, — and whereas these brethren have found from this examination that he was a man qualified for the ministry, they have also, according to their best judgment, ordained him to the ministry, with the laying on of hands, and assigned him until the next Coetus as minister to the congregations in Germantown, Witpen and Worcester, which greatly desired him. The said Coetus being

* Spelled thus in the original by the secretary, Rev. N. Pomp

now in session in Germantown, and the said three congregations again presenting an urgent call to their beloved Frederick Fairing, of whom they give excellent testimony; therefore we have unanimously resolved to confirm this call, and to order that Do. Fairing should continue to be the pastor of the three congregations in Germantown, Witpen and Worcester. However, we are somewhat fearful about this matter, as we have not received any information as yet of the act on the part of the Reverend Fathers of the Holland Synods and Classis of Amsterdam, qualifying him as minister, which qualification we requested last year. Meanwhile there was urgent necessity for taking such a step, because only through such a capable man can the congregations continue to make good progress. We venture to hope therefore, that the Reverend Fathers will evince a kind indulgence with regard to this man.

5. Regarding Do. Stoy, who in letters to the Reverend Fathers preferred accusations against us, as we have learned from three letters which we have received from the Reverend Fathers since the Coetus held in Lancaster, it was resolved, in answer to the earnest request of the Reverend Fathers, to mention three undeniable, and as we think, sufficient reasons, why we have not yet received Stoy as a member of Coetus since his last arrival from Germany.

(1) Do. Stoy, after his return from Germany, did not report his presence to Coetus, although the Coetus has been held twice, at which meetings he might have presented himself,* but it was not done.

(2) It is also well-known that during that time he lived here as a private person conducting a small business; after that time it once more came into his mind to become a minister and without asking our permission he accepted a congregation associated with Tulpehocken, which up that time was under our Coetal jurisdiction; and this is the second reason why we did not admit him.

(3) Mr. Stoy has slandered the Reverend Coetus several times, and even in the presence of two members of Coetus,

* From this statement it appears that Stoy returned from Europe before September, 1767.

who heard him say: "The ministers in the Coetus are all drunkards and good-for-nothing fellows;" but afterwards he excepted a few, two or three, whom he still regarded as men. However, we can bear such slanders from Stoy with patience. Moreover he is a man of such character that it is altogether indifferent to us whether we are praised or vituperated by him. We, therefore, trust that the Reverend Fathers of the South and North Holland Synods and Classis of Amsterdam will excuse us with regard to Do. Stoy.

6. In regard to the ministers who may be sent to us this year by the Reverend Fathers, it was resolved that the first one be sent to Whitehall, so that Do. Gros may accept his call to Saucon and Springfield; the second whom we expect has been assigned to York in the place of Otterbein or in the place of Do. Gobrecht, if he should accept the call to York before that time, whereof mention was made above. But in case more than two ministers come over, then Dos. Du Bois, Weyberg, Gros, Faber and Pomp, the writer of this, are hereby commissioned to appoint the same to the most suitable places.

7. The congregations which at present are in need of ministers are the following: (1) Saucon and Springfield; (2) Reading, which congregation desires that Do. Bucher may continue supplying them every fortnight, as he began to do this summer, until they secure again a minister who shall reside in Reading; (3) Lancaster, which since the departure of Do. Hendel has not yet expressed to us its desire; (4) Amwell, a large congregation, which has commended itself to our care. However, we do not yet know whether it can contribute the full salary for a minister; (5) Swatara and Conococheague.

8. It was resolved to hold the next Coetus again on the third Wednesday of September, next year, in Philadelphia.

9. The location and the state of the churches of each minister are as follows: It will be noted that in the first column are number of families, in the second the baptized, in the third the members received by confirmation. This report extends from one annual Coetus to the next.

Ministers.	Places of Residence.	Congregations.	Families.	Baptized.	Confirmed.
Do. Gros.	Lives with family at Whitehall	Allentown	32	14	30
		Egypt	34	16	
		Schlosser's	40	18	
		Jordan	17	8	
Do. Weyberg.	Lives with family in Philadelphia.	Philadelphia	150	95	35
Do. Hendel.	Lives now with family at Tulpehocken.	Reports of Lancaster	125	64	31
Do. Du Bois.	Lives with family at Southampton.	Northampton	50	15	
		Southampton			
Do. Leydich.	Lives with family at Falkner Swamp.	Coventry.			
		Upper Milford.			
		Pottstown.			
Do. Waldschmidt.	Lives with family at Cacusi.	Cacusi	. .	30	20
		Epler	. .		
Do. Witner.	Lives with family in Lancaster Co.	Cocalico	90	200	80
		Muddy Creek			
		Zeltenreich			
		Reyer's		in 3 years	
Do. Otterbein.	Lives as widower in York Co.	Serves several congr. but reports only about York	40	31	15
Do. Bucher.	Lives with family at Lebanon.	Serves 3 or 4 congr., reports of Lebanon.	50	15	
Do. Henop.	Not married, lives now at Frederick.	Reports of—			
		Easton	25	24	5
		Dryland	40	17	
		Plainfield	28	14	23
		Greenwich	22	18	
Do. Gobrecht.	Not married, lives at Tohickon.	Tohickon	45	21	18
		Indianfield	28	21	12
		Great Swamp	30	16	1
Do. Faber.	Not married, lives at Old Goshenhoppen.	Old Goshenhoppen	30	30	11
		New Goshenhoppen	80	24	15
		Great Swamp	30	16	1
Dr. Daliker.	Not married, lives at Rockaway.	Rockaway	50	40	7
		Bethlehem	28	38	13
		Valley	50	. .	44
		Fox Hill			
Do. Pomp.	Not married, lives at Falkner Swamp.	Falkner Swamp	85	30	24
		Vincent	30	24	3
Do. Weymer.	Serves four cong., three in Northampton Co.	Heydelberg	82	35	18
		Lynn			
		Lowhill			
		Greenwich, (Berks Co.)			

Do. Jacob Weymer, who was recommended to the Reverend Fathers for favorable reception into the Coetus, appeared at

this meeting with an elder of his congregations, who gave us a very good testimonial about him.

The original of this document was signed by all the qualified ministers and elders as follows:

D. Gros, Pres.,	Lewis Knauss,
N. Pomp, Sec.,	Peter Becker,
F. Daliker,	John Jung,
C. Bucher,	Peter Fischer,
J. G. Wittner,	John Zeller,
J. T. Faber,	Henry Linnbacher,
Chr. Gobrecht,	Henry Ditlo,
J. Ph. Leidig,	Henry Van der Hoff,
C. Weyberg,	Jacob Ried,
J. Waldschmidt,	George Jaeger,
W. Hendel,	Christian Meng,
F. L. Henop,	Nicholas Jung,
J. Du Bois,	Peter Roth,
W. Otterbein,	William Stumpff.

This is certified by our own signature in the name of Coetus.

J. D. Gros.

N. Pomp.

COETAL LETTER OF 1769.

(HAGUE 92, B. 94.)

Very Reverend and Very Learned Sirs, Dearly Beloved Fathers in Christ our Lord:

The letters of the Reverend Fathers, dated The Hague, the one September 20th, 1768, the other April 24th, 1769, were duly received by us. The former, which arrived here last spring, contained the draft which the Reverend Fathers sent us, amounting to 85 Pounds, 14 Shillings and 3 Pence. Yet by these letters we have been both saddened and encouraged. We are sorry that the Minutes and letters of our Coetus were received by our Reverend Fathers at such a late date, and that on this account your fatherly favor diminished. Our dutiful love joined to your faith, causes us to be grieved, when we see that we are looked upon by our patrons as men, who neglect their bounden duty and have become lukewarm and even cold towards their most gracious benefactors. Yet in this we have such confidence in the Reverend Fathers as to believe that the apologies which we here make will find a favorable and fatherly hearing.

Our Coetus is not held before the month of September and it is not well possible to hold it sooner, both on account of the very great heat of the summer, and also because of the work on the farms in which our people are engaged at that time. Now when the Coetus is held in the month of September there is, as a rule, so much work that the secretary can only briefly note the main points. Afterwards all the members of the Reverend Coetus subscribe with the understanding that the secretary shall write out more fully at home the points noted by him and that he shall present at the next Coetus a copy of the minutes and letters as elaborated by him and sent to the Reverend Fathers. It is impossible for the secretary to do this work in one week. For at home he must correctly write out the minutes and letters, and make three copies of each, one for the Reverend Synods of North and South Holland, and one for the Reverend Classis of Amsterdam, and the third for the Reverend Coetus of Pennsylvania. Perhaps four or more weeks pass before he can finish this work. For at that time there are, as a rule, many sick people who must be visited; there are also cases of death when the service of the minister is required. Thus almost every day in the fall brings with it official duties, which interfere with his work as secretary. But when he has finally prepared the minutes and letters then it is necessary that they should be signed by the president, and these two (the president and secretary) often live at so great a distance from each other that again considerable time passes before the signature can

be obtained. When the minutes have been signed a journey to Philadelphia must be made, to find out about ships that go either to Holland or to England. But one does not always find a ship ready to depart, so that there is often a delay of two or three weeks. Then the winter comes on, the rivers are closed with ice and ships cannot sail before spring. Thus it happens that our letters are not sent before spring, which has occurred several times. The Reverend Fathers will therefore excuse us that for several years our letters have come into their hands at such a late day. In future we will, on our part, use all diligence that our letters reach the place of their destination earlier.

We heartily rejoice at the ever continuing, earnest and unselfish care which the Reverend Fathers accord us. We must praise God for it and give him our hearty thanks, that he in his eternal love and wisdom has ordained the best ways and means to establish and preserve his kingdom of grace in such a distant land.

The charitable donations which the Reverend Fathers have sent this year and which we have duly received, as above mentioned, have been distributed as well as possible, according to your fatherly direction. They were:

	£	s.	d.
1. According to the letter of exchange of Mr. Shoemaker, merchant in Philadelphia	85	14	3
2. Of Do. Otterbein by assignment	7	2	10
3. Remainder from last year	10	19	3
Total	103	15	10*

This time there were no ministers who desired a supplement to their annual salary. There was indeed one in our midst who gave us to understand that his yearly salary was too little, but as he owns considerable real estate in this country, so that he can live without this money, he allowed himself to be persuaded by our gentle remonstrances not to ask for an increase. Others who likewise do not receive their full salary, and who have no property of their own, are satisfied with their small salary, and will rather suffer a little than be too burdensome to the Reverend Fathers.

The above-mentioned sum was distributed as follows:

	£
1. To the two poor widows of Dorsius and Muenz	10
2. To five poor school teachers in our congregations	12
3. To Domines Henop and Pomp, whom we sent last year as delegates to New Brunswick, for their fare	6
Total	28

The remainder has been divided among us so that each received as his share 5 Pounds, 8 Shillings and 3 Pence.

* Thus in the original. It ought to be 16.

We thank the Reverend Fathers for these fatherly gifts, but especially do we thank the Most High Giver, the Father of Lights, from whom all good and perfect gifts originally come. We also invoke his grace and spirit, so that we may be found faithful servants, both before him and the Reverend Fathers, who truly employ the gifts bestowed upon them, for the glory of God and the spread of his kingdom.

When we again receive such charitable gifts we shall immediately upon their receipt see to it that the Reverend Fathers be notified thereof by the president or the secretary. We now enclose in this letter the Minutes of Coetus held in Germantown, September 20th and 21st, 1769, and commend the same to the wise examination and favorable judgment of the Reverend Fathers, being conscious that we are weak men in whom there is a want of sufficient insight. We therefore expect a fatherly judgment concerning them.

We are very sorry that we had to note many things in our Minutes, which must incur the displeasure of the Reverend Fathers and which may perhaps be harmful to us. But we are glad that we were able to report with certainty many indications of the blessed progress of our Church on this side of the ocean. Moreover we wish that four or five ministers, concerning whom we wrote to the Reverend Fathers two years ago, may soon come.

May the all-sufficient God and Father of all grace, who has raised up the Reverend Fathers for the establishment of his kingdom in this country, continue to preserve your dear persons in his gracious protection and pour our blessing after blessing upon your faithful services and families for the spread of his kingdom and the glorification of his great name.

We are in all humility and due reverence, your Reverences and Most Learned Sirs, our Most Beloved Fathers' in Christ our Lord, obedient and submissive servants,

The ministers and elders of the Reverend Coetus of Pennsylvania. Signed in the name of all the members by

D. Gros, p. t. President.
N. Pomp, p. t. Secretary.

MINUTES OF THE COETUS OF 1770.

(N. B., No. 1097; Hague 92, B. 98.)

MINUTES OF THE COETUS OF PENNSYLVANIA, HELD IN THE CITY OF PHILADELPHIA, SEPTEMBER 19, 20 AND 21, 1770.

To the Reverend Ministers and Elders constituting the Christian Classis of Amsterdam.

With due reverence and love we hereby submit to our Reverend Fathers the Minutes of our Coetus with the earnest wish, that they may please God and meet with the approval of our Christian Fathers.

The members of Coetus, both ministers and delegated elders met in the schoolhouse before divine service began. The ministers were the following: Dos. Pomp, (President, p. t.,) Weyberg, Leidig, Gros, Hendel, Faber, Wittner, Daliker, Gobrecht, Du Bois, Waldschmidt, Weymer, Faehring, Henop, (Secretary, p. t.,) Do. Bucher was absent on account of sickness.

Do. Pomp, as President, opened the Coetus in the church by a sermon on Rom. x. 17. After the sermon the first session was appointed for 2. P. M.

FIRST SESSION. 2 P. M.

Article I.

Do. Pomp, as President, asked each minister concerning both the external and internal condition of his congregations. In regard to the former, many were satisfied, others brought in complaints, which will be found later on. In regard to the internal condition of the congregations, each one found reasons to make sad complaints, like David, that the faithful had become few among the children of men. But some also found reasons to praise the goodness of God, because their work did not seem to be entirely in vain, and there still remained well-founded reasons, to hope that God would yet bless their work to many souls. The delegated elders confirmed the reports of their ministers. May God at all times give us sure grounds of such hope. May we also in the

future, for our encouragement and comfort, find more persons who have been brought from darkness to light, from the power of Satan to God.

Article II.

Two members of the congregation in Baltimore brought in their own name several complaints against Mr. Faber, which were meant to show that Mr. Faber was not earnest enough in his conduct, and not energetic and active enough in his ministry. Mr. Faber, on the other hand, brought in various complaints against his accusers, and also against Mr. Schwop (a man who preaches in that district) that through him the congregation had been brought into confusion. Therefore it was resolved, because these ministers submit their case to the judgment of Coetus, although they are no members of Coetus, to take up this matter and investigate the accusations and defenses lodged by both sides. But since, after the hearing of the case, no definite information was obtained, as each party equally appealed to witnesses, therefore Dos. Gros and Gobrecht were appointed to visit these congregations, to carefully investigate the matter, to decide according to their conscience and to report their findings to the Reverend Coetus.

Article III.

At Conococheague, which region is about eighty miles from Baltimore, but also in Maryland, various quarrels have occurred, which the writer of this tried to adjust, but was treated in a very unfriendly manner. It was therefore resolved, that Dos. Gros and Gobrecht shall also go there, and investigate the case, and, if possible, adjust it. Do. Weymer has been called to that place, and when there is peace in the congregation, he will accept the call with the approval of Coetus. The sects make strong efforts there, and the district is populous.

SECOND SESSION.

9 A. M., SEPTEMBER 20TH.

Article IV.

In the last session a complaint was lodged against Do. Faehring by Sebastian Mueller, an elder of the congregation at Germantown. The accusation was to the effect that Do.

Faehring had in a sly manner eloped with Mueller's daughter. But we could not come to a decision with regard to this case and therefore it was taken up again to-day and more fully investigated. Then the following action was taken, that, although Mr. Faehring had some cause for such procedure, yet the way in which he had entered into wedlock was very offensive and irregular. Mr. Faehring showed regret and repentance and asked the Coetus for forgiveness. With this Coetus was satisfied.

Article V.

The resolution of last year in regard to the four congregations which Do. Gros serves, was confirmed. The resolution is as follows: that, because Do. Gros goes to Saucon and Springfield, the congregations which he leaves shall be supplied by the first capable minister who may be sent to us by the Christian Fathers, in order that this vineyard, so prone to turn into a wilderness, may not again, from want of cultivation, be entirely destroyed and become unfruitful.

Article VI.

The complaints, which in 1769 at Germantown were preferred against Do. Wittner on account of negligence in his ministry, were investigated by the Committee appointed to do this, Dos. Hendel and Bucher, and afterward by a committee, consisting of Dos. Gros, Pomp, Hendel, Bucher, Faber and Gobrecht. Now since Do. Wittner, as well as his congregations, declared, that he could no longer labor among them with any success and for this reason they had released each other from their mutual obligation, the committee deemed it advisable temporarily to dissolve the pastoral relation until the next Coetus. After hearing the report of the committee it was resolved to confirm their action and to recommend Mr. Wittner to the congregations at Worcester, Witpen and Providence, of which the first two had thus far been served from Germantown, and to propose to these congregations to give Mr. Wittner a call. But we are afraid that these congregations will not call Mr. Wittner, and prefer to remain in their former condition. Do. Wittner, on account of his melancholy temperament, is despised and hated by everybody.

If no congregation wants him as its minister, for which office he is unfortunately almost unfit, then we do not know what to do and we shall become uneasy. O, that the hand of God might send able workers into this great harvest to remove offense and injury which our Church has been compelled to suffer for several years by some wolves, especially Zufall, Berger and Lange.

THIRD SESSION. 2 P. M.

Article VII.

Since the departure of Mr. Hendel the congregation in Lancaster has been supplied with preaching and catechizing by a young man, named Casper Wack, according to his knowledge, which he gained in a three year's course of instruction under Do. Weyberg. However, the congregation made an urgent request for an ordained minister and gave a special call to Do. Faber of Goshenhoppen. But since he had many scruples with regard to leaving his congregations he asked for four weeks time to consider, which was granted him by the Reverend Coetus, and it was at once resolved that he might accept the call without waiting for a further decision of the Coetus. But if Do. Faber should not be willing to accept the call, and desires to remain in Goshenhoppen, then young Wack shall continue to supply the congregation in Lancaster with preaching and catechizing as before, until the congregation can be provided with a capable minister.

Article VIII.

The unfortunate congregation in Reading, which was both externally and internally demoralized by Berger, extended a call to Do. Bucher. But because he is not present, on account of sickness, it was resolved to leave the decision of the case to the conscience of Mr. Bucher, because he best knows the condition of the congregation, since he has supplied it for a year as a branch congregation.

Article IX.

The congregation in York, which was served by Do. Otterbein, sent in the following petition, that provision might be made to supply the congregation by the neighboring ministers until the return of Do. Otterbein. Thereupon it was re-

solved, that the neighboring ministers shall go there as often as their circumstances will permit and comply with the request of the congregation.

Article X.

A call came from the congregations of Muddy Creek, Cocalico, Seltenreich and Reyer's Church for Mr. Gobrecht. But because Mr. Gobrecht had many scruples about leaving his congregations, four weeks time for consideration were given him, and he was charged to report his decision to the Reverend Coetus.

Article XI.

An urgent petition came to us from the congregation at Amwell, which Do. Daliker had left on account of dissensions, that the Rev. Coetus might provide the same with an upright minister. But because it is uncertain, whether this congregation alone can support a minister, and moreover it is improbable that their request can soon be complied with, therefore it was resolved, that the congregation shall be served by the neighboring ministers as often as possible, until we are able to give them a minister of their own.

Article XII.

Because many of the elders were anxious to return home, since some of them had been absent from their families for more than a week, and at their own cost, and some having from eighty to a hundred or more miles to their homes, therefore several asked to be dismissed. Only one other resolution was passed, namely that the coming Coetus should be held in Reading on the second Wednesday of October. Then Coetus was in so far concluded that each of the ministers and elders present at the meeting signed the Minutes. That which yet remained to be transacted was taken up on the following day by the ministers, all of whom were still present, together with the remaining elders.

FOURTH SESSION.

9 A. M., SEPTEMBER 21ST.

Article XIII.

Mr. Pythan, of whom we had the honor to report in our last

Minutes, that he had been sent to Easton on trial, was accused and convicted of an offensive and godless life. After earnest remonstrances and censures he confessed his failings. We have resolved to allow him to preach for a while longer in Easton, and if only once more well-founded accusations should be preferred against him, to declare him, without any further proceedings, by the president and another commissioner, before the congregations, as a man unfit and unworthy of the ministry, and to free the congregations of him, and have them served by neighboring ministers until they can be served by another minister; and we will then have no further communication with Mr. Pythan.

Article XIV.

More than once it has occurred that great confusion and discontent have arisen, when ministers from other denominations, or such as were not members of Coetus, desired to preach in our churches. Some members of the congregation sometimes wanted it, others were against it. Those who could not gain their end were dissatisfied with the others, and thus there arose at times want of love, coldness, and even hatred and bitterness among the members of the congregation and often also a coldness of many people against the church itself, on account of these quarrels. Therefore it was resolved, in order to prevent further strife and confusion, that no minister, who is not under the Coetus, or dependent on the Coetus, or a member of another Coetus of our Reformed Church, shall preach in our churches and congregations; and also, that no member of Coetus, by his own power and authority, and without the knowledge and consent of the elders, shall have the liberty to allow another minister, to preach in the congregation or church.

Article XV.

Likewise, for the sake of order and peace, the following resolution was passed: If a minister labors with success and blessing in a congregation, where there are two parties against each other, and one party calls another minister to preach sometimes for them, with the consequence that the other party is provoked and offended thereby, so that both parties become all the more estranged from each other, it is resolved in order

to avoid such quarrels, that a minister, called by one party, shall refuse the call.

Article XVI.

Mr. Schwop, who already in the Coetus at Germantown submitted to an examination, petitioned the Reverend Coetus for ordination, and showed his willingness to be examined. After his reasons had been considered it was resolved by a majority of votes, that after his affairs (mentioned under Art. II.) have been investigated, he shall be ordained by Dos. Pomp and Hendel, after he has passed his examination, provided that the commissioners, Dos. Gros and Gobrecht, appointed to investigate his affairs, bring in no objections and consider the ordination necessary from the nature of that region and those congregations. The scarcity of faithful ministers especially in Maryland, induces us to accept as our brother every one who may be a fit instrument for the edification and advancement of the Kingdom of God. We expect this of Mr. Schwop, and are therefore hopeful that the Reverend Fathers will not be surprised by such steps, but approve of them, especially because we seek nothing by them, but the salvation of souls and the honor of our God.

Article XVII.

The status of the congregations is as follows:

Ministers.	*Congregations.*	*Fam.*	*Bapt.*	*Conf.*	*Salary.*
Weyberg	Philadelphia	180	100	40	150 pounds.
Du Bois	Southampton	90	19		80 "
Pomp	Falkner Swamp	90	40	35	60 "
	Vincent	34	22	16	
Hendel	Tulpehocken	37	14	17	70 "
	Mühlbach	34	11	9	
	Bethel	32	9	13	
	Heidelberg	23	6	.	
Leidig	Coventry Upper Milford. Pottsgrove	150	62	16	50 "
Gobrecht	Tohickon. Indian Field Great Swamp	96	46	37	60 "
Faehring	Germantown	52	33		
	Witpen.	15	10		
	Worcester	20			

Pastor.	Place.	Fam.	Bapt.	Conf.	Salary.
Weymer	Heidelberg	75	20	14	40 pounds.
	Lynntown	14	10	4	
	Albany.	10	8	5	
	Greenwich	29	9	8	
	Lowhill	20	7	8	
Dallicker	Rockaway	53	43	.	80 "
	Alexandria	39	22	11	
	Valley and Foxhill.	67	51	.	
Henop	Frederick	110	46	18	90 "
	Glade	40	20	11	
	In the Mountains.*	42	40	13	
Faber	Old Goshenhoppen.	40	20	10	65 "
	New Goshenhoppen.	80	30	15	
	Great Swamp	35	15	18	
Waldschmidt	Cacusi	32	32	30	50 "
	Epler	20		18	
	Cocalico	25		.	
	Allegheny	22		.	
Gros	Northampton. (Allentown)	26	11		70 "
	Egypt	36	14	45	
	Jordan	16	9		
	Schlosser's	35	16		
	Saucon	80	16	22	
	Springfield	47	15		

N. B. When each of these charges [served by Do. Gros] is served separately, each makes up a salary of £70, namely, the first four and the other two congregations, but because both are served at the same time the salary was divided among all in proportion to the number of their services.

Saucon and Springfield served on every fourth Sunday till Coetus.

Wittner made no report of his congregations or salary. Nor did Bucher send in a report.

Article XVIII.

The charitable donations were distributed as follows:

	£	s.	d.
To the two widows	12		
Traveling expenses of Dos. Gros and Gobrecht to Maryland	6		
To Do. Faehring, to pay a debt contracted by him during his studies	6		
To each minister present at Coetus, 3 Pounds each	39		
Do. Wittner, on account of pitiable circumstances	10	4	3
Five needy school-teachers, each 2£. 10s.	12	10	
Total	85	14	3

* Middletown, Frederick Co., Md., at the South Mountain.

NOTE. These 85 pounds, 14 shilings and 3 pence are according to the present rate of exchange 600 guilders.

The assignment to Mr. Otterbein, Mr. Hendel has promised to pay, because of the former's absence, at the next Coetus, wherewith Coetus is satisfied.

Whereas the three pounds which each minister received were regarded as a compensation for the troublesome and expensive journey, Mr. Otterbein and Bucher were excluded because of their absence.

After this had been transacted we parted in love from each other and each one went again to his congregations.

May God endow every one, through the power of his Spirit, with all the abilities and gifts, which are needed by the watchmen who stand on the walls of Jerusalem. May he make us faithful servants of Jesus Christ and all of us instruments, whereby his holy Kingdom may be promoted and many souls be brought into obedience to the cross of Jesus Christ. May he do this for the sake of his eternal compassion and love. Amen. NICHOLAS POMP, p. t. President.

In the original signed by

FREDERICK LEWIS HENOP, p. t. Secretary.

COETAL LETTER SENT TO THE SYNODS, DECEMBER 7, 1770.

(Hague 92, B. 99.)

To the Reverend Sirs, Deputies of the Christian Synods of South and North Holland.

Very Honored, Very Learned Sirs, Very Gracious Fathers in Christ.

It was on May 16th and 17th, 1770, when we had the honor to receive, in good order, the letters sent by your Reverences, the one dated October 9, 1768, and the other October 11, 1768, from the Hague; and before we had an opportunity of presenting them to the Coetus we were again so fortunate as to receive two other letters, of the same contents, from Rotterdam, June 26, 1770, containing a draft for six hundred guilders and an assignment of 50 guilders for Do. Otterbein.

In the contents of these letters Coetus found new reasons to praise the goodness of the Lord, and, since Do. Henop, the present Secretary, is too far away, the writer of this letter was appointed to acknowledge the receipt of the same and to thank your Reverences for your persevering, fatherly solicitude, which you continue to show for our church and for us, weak overseers, of the same.

We return, then, most hearty thanks for the unfailing demonstrations of love, of which we have not only the most confident assurances, but also the most real evidences, again before us.

The approval with which your Reverences received our transactions, renew in us the tender emotions which children feel over the approval of those to whose efforts and care their interests have been entrusted. And we are glad that the privileges * accorded to us, place us in a position to show our gratitude, whereas an external limitation of our privileges would have left us only a sense of our obligation. We also trust that the disposition of the donations will receive the approval of the Christian Synods and Classis. We shall use all our powers more and more to deserve the great confidence your Reverences have been pleased to place in our fidelity. For this reason we have taken the pains to include our incomes in the report on the state of the church. Do. Bucher was not in attendance, and we regret that, owing to his failure to report, there is a blank; we are however fairly certain as to his salary, which we estimate at about 70 Pounds.

It seems to us from a remark in the letters mentioned above, that your Reverences have misunderstood the intention of the Coetus in the request concerning the distribution of the donations, as if some of

* This statement refers to the important privilege of ordaining ministers, provided the consent of the Fathers had been obtained.

our number desired the apportionment to be made in Holland. No, we have the pleasure to assure the Christian Fathers, that all the members are well satisfied with equal parts, or willingly leave the whole distribution to the judgment of the Christian Fathers.

The propositions made to us by the brethren in New York and New Jersey, of which pour Reverences desire to be informed more definitely, were essentially as follows: That a Synod should be organized, which should stand in fraternal co-ordination and correspondence with the Christian Synods of the Netherlands: that the ministers of each State constitute a Classis: and that delegates from each Classis be sent to the Synod in order to take care of the affairs of the whole church in this part of the world. Having declined these propositions, as appears from our reports, no further representations have been made since that time.

After the adjournment of the Coetus, the following changes occurred, and we were commissioned to report them to the Christian Synods and Classis. The delegates, Dos. Gobrecht and Gros were, through the favor of God, so fortunate as to restore peace at Conococheague (Art III) and Do. Weymer has accepted a call to preach there, and is to receive a salary of about seventy pounds. Do. Gros has accepted the call to Saucon and Springfield, but continues, according to Art. V., to minister to the congregations he has left, until the first minister, who shall be sent to us, can be installed there.

The congregations of which mention was made in article VI. of the proceedings, have refused Do. Wittner.

Do. Faber has concluded to remain at Goshenhoppen. Lancaster therefore continues vacant.

Do. Gobrecht has accepted a call, according to Art. X., to the congregations in which Do. Wittner formerly preached.

Mr. Pythan was deposed on account of his continued ungodly life. The congregations are therefore particularly commended to the fatherly care of your Reverences.

The committee sent to Maryland, Dos. Gobrecht and Gros, provisionally report, that Do. Schwop appears to them in many respects worthy of recommendation, that he manifests eminent qualifications, and, as far as they can find, seems innocent of the misconduct, charged against him, namely injustice and dishonesty. With regard to the charge of sectarianism nothing definite could be established. On the contrary many evidences of his innocence and piety came to light. However, they are of the opinion, that the question should be considered by the whole Coetus, in order that nothing be done in so important a matter, without the wise counsel of the Christian Synods and Classis. We hope by the next meeting of the Coetus, to receive your fatherly direction, and also to be able to report more fully on the needy condition of Maryland.

From the proceedings and what we have communicated with regard to the changes which have occurred since the meeting of the Coetus,

your Reverences will easily see, how necessary it is for us to pray God, continually to use your Reverences as blessed means for sending faithful laborers into his harvest.

The Lord, the All-sufficient God, according to the riches of his grace, bless your Reverences both in this, as well as in all things affecting your office, persons and several families.

We have the honor, with due esteem and love to your Reverences, our most gracious Fathers in Christ, to be your loyal servants, in the name of all,

NICHOLAS POMP, President.
J. D. GROS, Secretary.

Done at Lower Saucon, December 7th, 1770.

P. S. The proceedings proper have been prepared by the Secretary, Do. Henop, but the writer of this was authorized by him to transmit a duplicate copy.

MINUTES OF THE COETUS OF 1771.

(N. B., No. 1103; Hague 92, B. 102.)

MINUTES OF THE COETUS OF PENNSYLVANIA, HELD IN READING THE 9TH AND 10TH OF OCTOBER, 1771.

Very Reverend, Most Worthy and Learned, and Especially Much Esteemed Fathers in our Lord and Saviour Christ:

We hereby submit, with due reverence, to the Reverend Fathers the Minutes of our Coetus, with the good hope and cordial wish that they may please the great God, and also the Reverend Fathers.

The Coetus was held in the Church, and both the ministers and delegated elders met there. The ministers were the following: Domines Henop (p. t. Pres.), Weyberg, Faehring, Pomp, Gros, Otterbein, Blumer, Boehm, Hendel, Bucher, Weymer, Waldschmidt, Gobrecht, Wittner. Dos. Leydich and Daelliker were not present on account of ill health. Do. Du Bois was also absent, but for what reason is not known to us.

Do. Henop, as President, opened the Coetus in the church with a sermon on Matthew x. 16. After the service, the first session was appointed for 2 P. M.

FIRST SESSION. 2 P. M.

Article I.

Do. Henop, as President, asked each minister concerning both the external and internal condition of his congregations. In regard to the external condition of the congregations, each one had reason to complain, and to wish that more progress had been made, but every one was also hopeful of not losing courage, and thankful to God because with some his ministry had brought forth fruit. The delegated elders confirmed the reports of their ministers. The Lord grant us grace that each of us in future may have sure ground for such hope, and thus each one for his encouragement and comfort henceforth find more awakened souls. Each minister was also asked whether, at the proper time, he conducted the usual catechization. On

this point there were also no complaints from the delegated elders.

Article II.

Do. Boehm, who arrived here last fall, was sent to Lancaster, with the understanding that if the congregation in Lancaster had no complaints to bring against him by the next Coetus and should unanimously desire him as minister, he should then be the minister there. And now since Mr. Boehm has conducted himself so well that not the least improper action can be charged against him in his life or in doctrine, and has won the undivided love and esteem of his congregation, therefore a call was presented in which the congregation requested that Mr. Boehm might continue its minister in the future, which was approved by the Reverend Coetus.

In connection with this, we must mention to the Reverend Fathers something with regard to the congregation at Pequea, about ten miles from Lancaster. Two men, delegates from this congregation, presented complaints, as follows: They demand to be served by the pastor of Lancaster—as was formerly the case under the pastorates of Dos. Stoy, Otterbein and Hendel—in the afternoon of every fourth Sunday in summer, and in winter whenever it is most suitable for the minister. The congregation in Lancaster, however, will not agree to this, claiming that the congregation and the number of its young people are so large that its minister has enough to do in faithfully serving them, and for this reason refuses to allow its minister to serve the congregation at Pequea.

But the people of Pequea think they have a claim on the minister in Lancaster, and this claim, according to their statement, consists in the following: At the time when Mr. Stoy preached in Lancaster he also supplied the congregation at Pequea. Now the congregation at Pequea had some money in hand, and the congregation in Lancaster was about to build a new church, and as it was too weak alone to raise the necessary amount for a church, Mr. Stoy advised the congregation at Pequea to contribute their ready money for the new church in Lancaster, especially since at that time the people of Pequea attended church there. Finally, the people of Pequea built a church for themselves, partly because it was too far to go

to Lancaster, and partly because, on account of the weather, it was very burdensome in winter. Mr. Stoy, at the same time, assured the congregation at Pequea that in future it should always be served by the minister in Lancaster, namely, as stated above, in the afternoon of every fourth Sunday in summer, and in winter whenever it might be most suitable to the minister. This concession was approved by the congregation in Lancaster. Now, since the congregation at Pequea is not served (as it had been by the three ministers named above) by Mr. Boehm, as minister of the congregation in Lancaster, because the latter does not allow it, therefore the complaint, mentioned above, was presented.

The Reverend Coetus deemed it just, and resolved that either the minister in Lancaster should preach at Pequea every fourth Sunday, or, if this can not be done, the congregation in Lancaster shall return the money received under such conditions and used for its church. This was recognized as just by us, but was only our advice in the matter.

Article III.

A complaint was received from the Heidelberg congregation (situated in Berks county), which was served by Mr. Waldschmidt. The complaint stated that the church attendance of this congregation had greatly decreased for several years on account of the service of Mr. Waldschmidt. The reason is that Mr. Waldschmidt had been somewhat lazy and negligent in the ministry. For this reason the love of the members of the congregation towards him had entirely vanished, and there were only a few who liked to hear him. They, therefore, had deemed it advisable to consult with the congregation in Reading (which is at a distance of about seven miles) whether it would give them a share in its minister, which the congregation in Reading granted. They, therefore, allowed their minister to serve the Heidelberg congregation every third Sunday. This was approved by the Reverend Coetus.

Article IV.

The congregation at Maxatawny, which was formerly served by Do. Michael, but has been for quite a time without any

minister, requested the Reverend Coetus to help it as much as possible. This congregation has suffered very much, partly through bad ministers, partly because for a long time they have had no minister at all. There are only a few who really profess the true doctrine of our religion; the majority of this congregation profess no religion at all. Yet it seems that many souls could yet be saved and led to the true way of life if a good minister could be placed over this congregation, as is its desire. Some of our brethren have served the congregation by request, and have noticed that most of the people are very desirous and attentive to hear the Word of God. They also asked for a continuation of these services, which were held until the present time. To this end they appeared this year before the Reverend Coetus and asked us not to abandon them, but rather to seek the lost among them. It was, therefore, resolved by the Reverend Coetus, in regard to this congregation, that in future it shall be served, from time to time, by the neighboring ministers, until we may be better able later on to supply it with a minister of its own. The following were chosen to serve this congregation, namely: Domines Pomp, Blumer, Boos, and the Secretary.

Article V.

The congregation in Baltimore, which was thus far served by Mr. Faber, is not yet harmonious, but the condition is the same as a year ago. The Reverend Fathers will remember, from the Minutes of last year, that quarrels arose in said congregation, and that some members separated themselves from those who adhered to Mr. Faber and joined themselves to Mr. Schwob, who sometimes preached there. Later, a report will be given to the Reverend Fathers about Mr. Schwob. The two deputies, Dos. Gros and Gobrecht, visited the congregation in Baltimore, and expected to make peace between the two parties, and it seemed, after the conclusion of their labors, as if peace had again been established. But in the present Coetus, the party which separated from Mr. Faber again brought in the old complaints against him, namely, that he was not zealous and energetic enough in his ministry, and for this reason they could not unite with the other party. But the other party was satisfied with Mr. Faber, both as to his

doctrine and also as to his life and conduct. The opponents of Mr. Faber built for themselves a house for divine services, in which Mr. Schwob should preach. After both parties had stated their complaints, the Reverend Coetus took the matter under careful deliberation, and sought to do the best. Finally, the resolution of the Reverend Coetus was as follows: Since Mr. Faber could no longer work with benefit to the congregation in Baltimore, he should leave Baltimore as soon as convenient for him. With this resolution both Mr. Faber and the whole congregation were well satisfied. Because Mr. Faber already knew of another congregation which he could serve, he voluntarily proposed not to remain longer than a month in Baltimore, and to leave as soon as it could most suitably be done. The congregation in Baltimore was also informed that if both parties would again unite, they should have the right and liberty to call a minister from our Coetus, whomsoever they wanted. They were also informed that the new church built by the one party should in future no more be used for divine services. If they call a minister from our Coetus, they must see to it that the minister is called who receives the majority of votes from both parties. The same being true of the congregation at Pipe Creek (which is also served by Mr. Faber), it was resolved that because Mr. Faber serves this congregation together with Mr. Schwob, that none of the two shall henceforth serve either Baltimore or Pipe Creek.

Article VI.

The Reverend Coetus received a request from five congregations in Virginia, namely, Louis-Steffenstown, Staufferstown, Muellerstown,* Winchester, and the congregation at Roeder's. The petition and request consisted mainly in this, that the Reverend Coetus send them a minister if possible. But if this should not be possible now, to take measures that the congregations be visited by ministers several times during the year. They represented very touchingly that the need of

* The following identifications may be proposed: Steffenstown stands for Stephensburg, Frederick Co.; Staufferstown for Strasburg, Shenandoah Co.; Muellerstown is Woodstock; and for the congregation at Roeder's, see Fathers of the Reformed Church, Vol. II, p. 154.

their churches was very great, which was also confirmed by Mr. Henop and Mr. Weymer, these two gentlemen having visited these congregations and having personally seen their sad condition. Since, however, we have not the means to help them as they would like, we gave them the good assurance that they shall be served by us, as much as possible, until we may be better able to provide them with a minister of their own. With this they seemed to be much pleased.

SECOND SESSION. 9 A. M.

Article VII.

We must also report something to the Reverend Fathers concerning the two congregations, Upper Milford and Saltzburg, which were thus far served by Mr. Leydich. Mr. Leydich, who could not be present at Coetus on account of ill health, sent a letter to the Reverend Coetus, stating that, since these congregations were at a great distance from him, and it was very burdensome to him, on account of his age, to serve them, he would like to see these congregations provided with a good minister. He also proposed a man by the name of Steiner, who had already occasionally served these congregations for Mr. Leydich, and with whom the congregations had been well pleased. (Concerning Mr. Steiner, mention is made below.) But since Mr. Wittner has been without employment for some time, and as he complained a great deal of his temporal circumstances, it was deemed advisable to propose Mr. Wittner to these congregations, so that the good man, who is worthy of pity, might be helped in this way. The resolution of the Reverend Coetus was to the effect that Mr. Wittner should first go to Mr. Blumer, and then Mr. Blumer and Mr. Wittner together should go to the congregations mentioned above, in order to preach a trial sermon there. If Mr. Wittner should please them, then they should receive him as their minister; but if, in this instance, he be again rejected, we must leave him to the wise providence of God.

Article VIII.

Two congregations, Plainfield and Greenwich, and also the larger part of the congregation in Easton, which were served by Mr. Pithan, but are now entirely separated from him on

account of his scandalous and offensive life and conduct, ask the Reverend Coetus for help, which was promised to them. They set forth the distress and the injury to their congregations which had been caused by Mr. Pithan, and that, if they could not soon receive help, in one way or other, they feared that the congregations would become still more scattered, as there were still a few adherents of Mr. Pithan.

N. B. The Reverend Fathers will remember, from the Minutes of last year, that grave and severe complaints had come in against Mr. Pithan. Wherefore, in accordance with the teaching of Christ, he was reprimanded in a brotherly way, and admonished by us not to act in such way in the future, and that if any more such complaints should hereafter truthfully be preferred against him, the Reverend Coetus would be compelled to prevent him from preaching any longer in the congregations which are under the Coetus. Inasmuch as Mr. Pithan continued in his offensive life, which consisted chiefly in drinking, the resolution of the Reverend Coetus had to be carried out in his case, namely, that he must give up his office as minister until he not only promises, but also shows, real improvement.

Many members of the congregation in Easton being well satisfied with his ministry, and not caring what kind of a life Mr. Pithan led, separated from the other party, accepted him as their minister, and thus supported him in his scandalous life. In addition to serving the party in Easton, he serves another congregation, Dryland. But the two congregations mentioned above, and also the larger part of the congregation in Easton, will not have anything at all to do with Mr. Pithan. The congregation at Dryland, which belongs to the three congregations, was informed by letter that if in future they had any dealings with Mr. Pithan, the Reverend Coetus would no longer regard them as a congregation of the Coetus.

Article IX.

Concerning the congregation in Reading, it is known to the Reverend Fathers, from last year's Minutes, that because Mr. Berger, on account of his bad conduct, could no longer serve the congregation, it gave a call to Mr. Bucher. But since Do. Bucher, from love to his congregations, could not very well

accept the call, he declined it. Therefore the congregation had to be without a minister until the arrival of Mr. Boos, who at present serves it. In order to give the Reverend Fathers more light on this affair, it will be necessary to report the case at length.

For several years Mr. Boos had been expected, because we had been informed by him that he would come. Therefore, when he came there was joy not only among the brethren of the ministry, but also among many vacant congregations. But as much joy as Mr. Boos caused to all of us by his safe arrival, so much disappointment he caused us, since he brought with him no testimonials from the Reverend Fathers, and from this we could see that he had not been sent. For this reason we did not want to have anything to do with Mr. Boos. But because many shepherdless congregations had heard of his arrival, and since, by his sociable disposition, he pleased these people very much, each congregation that had no minister desired him as its minister. Many congregations asked Mr. Boos to preach for them once, which he did. Those congregations in which he preached showed a peculiar liking for his preaching. Among others, he was asked by the congregation in Reading to preach a trial-sermon there. It happened that four ministers came to Reading after Boos had been there. The congregation in Reading requested these four brethren, who were Dos. Gros, Hendel, Bucher and Gobrecht, to appoint Mr. Boos as its minister. But the brethren would not consent to this. They informed the congregation in Reading that this could not be done, because Mr. Boos had not been sent by the Reverend Fathers, and therefore they could not conscientiously recommend him to any congregation. But the congregation in Reading presented its great need, how necessary it was to allow it to have Mr. Boos as its minister. Notwithstanding the members of the congregation had been informed of all the circumstances relating to Mr. Boos, they still maintained their first resolution, that he be given them as their minister. Finally the brethren gave them this decision: They should have the liberty to accept Mr. Boos on trial, but if he should prove to be unsatisfactory to the congregation and to the brethren, the brethren would be entirely blameless. Mr. Boos, during the time he has been in

Reading, has so conducted himself that no complaints whatever were brought against him before the last Coetus, but, on the contrary, by his good life, as well as by his teaching, he has made himself so well liked in his congregation that the members have given him a call and asked the Reverend Coetus to allow Mr. Boos to continue as their minister, which request was granted by the Reverend Coetus.

Article X.

A certain man, named John Christian Stahlschmidt,* who came to this country some years ago, requested the Reverend Coetus to help him in his purpose. He requests to be prepared for the ministry by able teachers. As Mr. Stahlschmidt seems to have many talents for study, Brother Weyberg, who among us knows him best, has specially recommended him. It was, therefore, resolved with regard to Mr. Stahlschmidt, that Brother Weyberg, who among us is best able to do it, shall take care of him, and after he has been instructed in the necessary sciences, under the guidance of Mr. Weyberg, we will further care for him.

Article XI.

The Reverend Fathers wish to know of the Reverend Coetus the reason why Mr. Stoy is no longer enrolled as a minister of the Coetus. We have the honor to assure them that, much as we should like to regard Do. Stoy as a member of the Reverend Coetus, yet it cannot be done, because it is to be feared that if Mr. Stoy should be considered a member of the Reverend Coetus, he might do more harm than good among us, for he is well known to us. Therefore, the Reverend Coetus has deemed it wise, lest the peace in our organization be disturbed by Mr. Stoy, that it were better and more advisable not to accept and receive Mr. Stoy as a member of Coetus.

Article XII.

Do. Gobrecht, concerning whom it was reported, in the last Minutes, that the congregation of Mr. Wittner had given him a call, accepted the call. His congregations, which were vacant from that time, this year called Mr. Wack. Concern-

* Stahlschmidt arrived in Philadelphia in August, 1770. See "Pilgerreise," p. 261.

ing Mr. Wack, the Reverend Fathers were given a short statement in last year's Minutes, namely, that he had been under the instruction of Mr. Weyberg. He is now far enough advanced, through his training, to be able to serve a congregation. The congregations at Lower Tohickon and Indianfield, which have thus far been cared for by his ministry, and, according to their statement, have also been edified by his preaching, have shown such a desire for him as to give him a unanimous call. Mr. Wack was therefore first examined in the divine truths and the way of salvation, and, after he had given satisfaction to the Reverend Coetus, it was resolved that Mr. Wack, for the time being, should continue to serve these congregations with preaching and catechizing as before, but we will defer the ordination until the Reverend Fathers have first been notified. Whatever they will advise in this matter will be done by us with regard to Mr. Wack.

In connection with this matter, we have also the honor to report to the Reverend Fathers that the so-called Trumbauer's church has brought in a complaint, stating that their brethren, the congregations at Lower Tohickon and Indianfield will not permit them in future to have a share in their minister, but would like to keep the minister only for themselves. Concerning Trumbauer's church, this must also be mentioned, that it was formerly served by Mr. Gobrecht when he was still serving at Tohickon and Indianfield. Since this congregation cannot well be served in any other way than by the minister of Tohickon and Indianfield, it was resolved by the Reverend Coetus, and the two congregations were informed, that they will not be provided with a minister until they unite with their brethren and allow them to share in their minister.

THIRD SESSION. 2 P. M.

Article XIII.

The congregation in Amwell extended a call to John Neveling, who at times had served this congregation. This John Neveling is a cousin of Mr. Weyberg. He has been instructed by Mr. Weyberg, and, to some extent, by Mr. Gros. Because he diligently studied the necessary sciences, he soon advanced so far that he was able to preach. He, therefore, appeared

before the Reverend Coetus in order to be examined, which was done. In regard to the languages, he has not yet the the necessary knowledge, but in theology he is further advanced, so that we could be satisfied with him. Because the congregation in Amwell had a special liking for him and his sermons, and also believed that they were improved and edified by his sermons, it was finally resolved that Mr. Neveling shall serve the congregation in Amwell with preaching and catechization. If he further conducts himself like a minister in his life, teaching and conversation, so that no complaints can be brought against him, we shall then proceed to qualify him fully for his important office, but with this condition, that it shall first be reported to the Reverend Fathers, and when it has been approved of by them, then Mr. Neveling shall be ordained and received into our Coetus.

Article XIV.

Besides Messrs. Wack and Neveling, another young man, by the name of Wagner, was examined, who was under the instruction of Mr. Hendel, and also for a time under that of Mr. Gros. With regard to Mr. Wagner, Coetus passed no other resolution at the last meeting than that he shall preach and catechize in congregations where it is deemed necessary, and if he shall be diligent in future and lead a Christian and godly life, he shall then be given hope of being more fully qualified for his work [*i. e.*, of being ordained].

Article XV.

Mr. Schwab,* of whom the Reverend Fathers have been given a short report, this year again petitioned the Reverend Coetus to be ordained. The two commissioners of last year, Dos. Gros and Gobrecht, have carefully investigated the case of Mr. Schwab, both among his congregations and among his accusers, and they have found that none of the things with which he was charged could be proved. On the contrary, both delegated gentlemen have heard much good about him, and his congregations give him the best testimonials. Since, therefore, Mr. Schwab has been found innocent of these charges, and, at the Coetus in Germantown, after he had pre-

* This is no doubt the original form of his name.

viously been examined, had been given hope of being ordained, therefore the Reverend Coetus has found it advisable to examine this man thoroughly, and if he should pass the examination, also to ordain him. To this end Dos. Henop and Hendel were appointed. We assure ourselves that the Reverend Fathers will excuse us in this matter, especially since we have the honor to report that in Maryland an ordained minister is very much needed, the more so because, though there are some there, they are, for the most part, very depraved persons. Therefore it is necessary that a few upright ministers should be there. And, because we regard said Mr. Schwab as a man who will earnestly labor to build up the kingdom of God and promote the salvation of men, therefore we deem it necessary to ordain him.

Article XVI.

The following congregations, the Organ church, Jacob's church, Rosenthal church, and Dunkel's church, were formerly served by Do. Weymer. But because Do. Weymer accepted the call from Conococheague, of which the Reverend Fathers were informed, and these four congregations were vacant after his departure, they this year extended a call to Mr. Steiner, who at times had served them. This Mr. Steiner is a son of a former minister in Pennsylvania, who was well known to the Reverend Fathers. Said Mr. Steiner has thus far served as schoolmaster. Besides this, he has thoroughly acquainted himself with divine truth and made considerable progress in theology. Finally he began to preach and served, with the consent of some brethren, occasionally those congregations that were without ministers. Among others, he served especially these four congregations mentioned above. As these congregations showed a special liking for Mr. Steiner's sermons, and, according to their statement, were much profited by them, they asked the Reverend Coetus to assign Mr. Steiner to them as their minister. They also presented the great need which would arise if this could not be done. After the Reverend Coetus had given the case of these congregations its mature deliberation, it was finally deemed best that, because it seemed to be the hope of these congrega-

tions that they would be improved by Mr. Steiner's preaching, Mr. Steiner should first be examined, and, if found able, be allowed to serve the congregations with preaching and catechization; and if he should further diligently seek to lead a Christian and godly life, we will then lend him a helping hand in his future advancement, but with the condition that nothing shall be done in the case of Mr. Steiner except what the Reverend Fathers shall approve of. Hence, Mr. Steiner has been accepted for the present, in accordance with their call, by the four congregations mentioned above.

In this connection we must also inform the Reverend Fathers that another man, also a schoolmaster, by the name of Weber, appeared before the Reverend Coetus and requested to be examined in divine truth, and, if found capable and sound in doctrine, to be allowed to supply with preaching and catechization those congregations that are without ministers and where such supply is necessary. After Mr. Weber had been examined by the Reverend Coetus and had given satisfaction, it was resolved with regard to him, as also with regard to Mr. Steiner, to allow him to preach and catechize in congregations where it is necessary, but at present to hold out to him no hope of ordination. He shall also be under the supervision of the nearest ministers, who shall carefully watch his doctrine, life and conduct. Whatever else shall be done with regard to Mr. Weber, we expect to learn from the Reverend Fathers.

Article XVII.

Finally, each of the brethren reported the status of their congregations, as follows:

Pastor.	*Place.*	*Members.*	*Bapt.*	*Conf.*	*Salary.*	*School Children.*
Weyberg	Philadelphia	200	113	45	150 pds.	
Pomp	Falkner Swamp	90	40	26	75 "	
	Over the Schuylkill.	40	20	19		
Hendel	Tulpehocken	37	17	7		* 18
	Swatara	32	15	3		15
	Muehlbach	36	20	10	70 "	25
	Heidelberg	23	12	6		16
	Kaemerling's	16	4	—		14
Gros	Lower Saucon.	80	35	16	75 "	
	Springfield	47	20	10		
Blumer	Allentown	38	7		75 "	
	Jordan	18	4			
	Egypt	40	9			
	Schlosser's	20	13			
Gobrecht	Muddy Creek	95	43	48	65 "	
	Reyer's Church					
	Cocalico					
	Seltenreich	70				
Faehring	Germantown	35	45	19	90 "	
	Witpen	46	26	—		
	Worcester		30	16		
Waldschmidt	Allegheny	80	19	—	60 "	
	Epler					
	Little Cocalico.					
Daelliker	Alexandria	39	31	16	75 "	
	Rockaway	49	37	15		
	Valley and Foxhill.	67	25	5		
Weymer	Troxel's	38	70	30	60 "	
	Hagerstown	45				
Bucher	Lebanon	35	19	—	85 "	
	Quitopehilla	28	13	—		
	Warwick	27	10	17		
	Manheim	17	11	11		
	Rapho	23	8	14		
	Donegal	24	9	5		
Henop	Frederick	120	55	26	90 "	†100
	Over the Monocacy, in the Glade Church	50	17	—		
	Kittatinny Mts	54	25	15		‡32
Boehm	Lancaster	150	66	⁂54	80 "	60
Boos	Reading	80	38	40	75 "	86
Faber	New Goshenhoppen.	90	31	8	65 "	
	Old Goshenhoppen.	40	20	6		
	Great Swamp	40	12	11		

In all these congregations [of Do. Faber] there are schools during the winter, and in each forty or fifty pupils may be found for several months.

* All these congregations have school only in the winter.

† 2 schools. ⁂ 1 school. ‡ 8 married and 46 single. [Sec.]

Wittner could not send in a report, as he serves no congregation.

Nothing was reported of the congregations of Dos. Du Bois and Leydich, as they are absent.

Article XVIII.

After all this was transacted, it was yet resolved that the next Coetus shall be held in Lancaster, the second Wednesday after Pentecost. The Coetus was then adjourned, and each of the ministers and elders present signed the Minutes. We parted in love from each other, and each one went back to his congregations. May the Lord henceforth be with us, through his grace and spirit, and make us, the longer we live, to be more efficient for His praise and glory! May He do this for the sake of His eternal love! Amen.

The names of the ministers and elders who signed the Minutes are as follows:

Frederick Henop, p. t. President,
Caspar Weyberg,
Christian Frederick Faehring,
John Daniel Gros,
William Hendel,
Nicholas Pomp,
John George Wittner,
Jacob Weymer,
Conrad Bucher,
Christian Gobrecht,
Abraham Blumer,
John Waldschmidt,
Charles Lewis Boehm,
John Theobald Faber, p. t. Secretary,
Conrad Scherer,
Lewis Karcher,
John Moore,
William Heuser,
Jacob Weber,
Nicholas Hauer,
Nicholas Haller,
John Neukomer,
John Deier,
George Emerich,
Lewis Schuy,
Nicholas Botz,
Adam Heberly.

COETAL LETTER SENT TO THE CLASSIS* OCTOBER 10, 1771.

(Hague 92, B. 103; Harbaugh MSS., No. 30.)

Most Reverend, Most Learned, and Much Beloved Fathers in Jesus Christ:

The letter you sent with the two new ministers, Do. Blumer and Do. Boehm, was received by us, with great pleasure, in the month of February of the present year, 1771. As you did not ask for a prompt answer, we have thought best to wait until the next Coetus before answering it.

We rejoice heartily in the continuance of your fatherly love for our poor congregations in this country, in that you have sent over to us two new ministers for the service of our Church, besides a contribution of 400 guilders, together with an answer to the Acts of our Coetus, which is no less agreeable to us.

On their arrival, the two new ministers were assigned to their fields of labor. Do. Blumer was sent to Allentown, where there are four congregations which have heretofore been served by Do. Gros. Do. Boehm has been assigned to the congregation in Lancaster. More information concerning these two gentlemen will be found in the enclosed Minutes. The sum of 400 guilders, being your gift, making £60 in our money, has been used in the following manner:

1. To Do. Wittner, incapacitated for service through lack of physical and mental strength, we have granted out of pity..... £10
2. To the two widows of Dos. Muentz and Dorsius..... 6
3. To five poor school teachers..... 5
4. To each of the ministers who was present at the Coetus, and a member of the same, £2 10s., which makes in all..... 35

* The Coetal Letter sent to the Synods (Hague 92, B. 103) is practically identical with this Classical Letter, only the opening paragraphs vary. The opening paragraphs of the letter to the Synods are herewith given:

We received the answer to our proceedings of the Coetus in Germantown, which your Reverences dated September 20th, 1770, only in the month of September of the current year, and learned from it, with great pleasure, that the fatherly love of your Reverences towards our poor church in this country yet continues.

For your Reverences have not only sent two ministers for the service of our church, but also a letter of exchange for 400 guilders, besides an answer to our proceedings, which is no less pleasing to us. The two ministers, our beloved fellow-laborers, arrived here already in the month of February of the current year, and were at once taken, in accordance with the direction of our Coetus, to their fields of labor.

5. Traveling expenses of Dos. Gros and Gobrecht, whom last year we sent to Baltimore..... 4

Total..... £60

The twenty-five copies of the Dutch Church-Order were duly received from Do. Blumer and Do. Boehm. We have already disposed of them according to your wishes.

We are especially well satisfied with the contents of your letter. We are made aware by it that not only your fatherly love supplies us with many gifts, but also that you spend much labor and thought in our behalf. We recognize that we are greatly indebted to you, and we thank you most cordially for each and every charitable donation, as well as for your efforts on our account. But most of all are we thankful to God, the Most High, for having blessed our labors to which he has called us, for having sustained us so wonderfully, and especially for using the love of your Reverences as an excellent means to comfort and to gladden us.

May the God of great blessings, and Jesus Christ the faithful Chief Shepherd of the sheep, who has so abundantly blessed his Church in the United Netherlands and made her the tender mother of so many needy churches, continue to bless her more and more! May He especially bless you, the guardians of such a highly-favored and flourishing Zion, for the glorification of His great name, for the edification of souls, and for the comfort of many other poor churches!

Finally, we remain, Most Reverend and Most Learned Gentlemen, and Much Beloved Fathers, in due humility and with great respect, your obedient servants,

FREDERICK LEWIS HENOP, *President p. t.*
J. TH. FABER, *Secretary p. t.*

MINUTES OF THE COETUS OF 1772.

(N. B., No. 1130; Hague 92, B. 106; Harbaugh MSS., No. 31.)

MINUTES OF THE COETUS OF PENNSYLVANIA, HELD IN THE CITY OF LANCASTER THE 17TH OF JUNE 1772.

Most Reverend, Most Learned, and Most Esteemed Fathers in Christ:

In order to again submit to the Reverend Fathers, with due esteem, a report concerning the present condition and growth of our Reformed Church, planted here through the grace of God, we hereby send to you the Minutes of Coetus, held this year, on June 17th, 1772, in the city of Lancaster.

May God, in his kindness, grant that the transactions of this Coetus be blessed, and that they may tend to promote the further growth of His Church in this country!

We further wish that the Reverend Fathers may derive real pleasure from the same. We commend ourselves, together with all the Pennsylvania Reformed churches, next to God, to the further protection and affection of the Reverend Fathers.

The following were present:

J. Th. Faber, *p. t. President,*	W. Hendel,
J. Waldschmidt,	F. Henop,
J. D. Gros,	N. Pomp,
F. Dalliker,	J. Weimar,
Abr. Blumer,	J. G. Wittner,
Chr. Gobrecht,	C. Bucher,
J. H. Helfenstein,*	J. G. Gebhard,
J. H. Helferich,	Caspar Weyberg,
J. Du Bois,	C. L. Boehme, *p. t. Secretary.*

Do. Leydich was not present, but in a letter excused himself on account of being unwell.

Do. Faber, as President, opened the Coetus with an edifying sermon on 1 Cor. iv. 1-2. After the service all the ministers, together with their accompanying elders, went into the

* The Harbaugh copy adds: Ph. W. Otterbein and B. Swob.

Reformed school-house, because it was most convenient for us. Here the Coetus opened, after divine strength and assistance had been invoked, and the following business was transacted:

FIRST SESSION. 2 P. M.

Article I.

First of all, the usual question concerning the external and internal condition of the congregations was put to all ministers by the President, Mr. Faber, which was answered by each one. But as in this world we never can boast of anything perfect, every one of the brethren had reasons to complain because of the little progress and the few fruits of his work. But, thank God, it also appeared that here and there persons are won who are earnestly seeking the salvation of their souls and the glorification of God's name. May the Lord further grant grace and blessing, and may He equip and qualify, with a true knowledge of self and the power of His Holy Spirit, all those who have been, and may yet be, sent into His vineyard.

Then each elder handed in the testimonial of his congregation with regard to the minister, his doctrine, life and walk. After these testimonials had been read, it appeared that all congregations were satisfied with their ministers, which the elders also orally confirmed. When questioned concerning catechization, no complaints were heard from any congregation.

Article II.

Among other testimonials, the brethren who arrived here last winter, namely, Dos. Helferich, Helfenstein and Gebhard, brought in calls, each one from the congregations to which he had been assigned until the present Coetus. Of this we will now further report.

Do. Helferich was temporarily assigned to the congregation in Maxatawny, which up to that time had been vacant, and was therefore greatly reduced in numbers. This was in accordance with the promise given them by the Reverend Coetus a year ago in Reading, of which the Reverend Fathers will find more in the Minutes of the Coetus held in Reading last year. (Art. IV, Session 1.) Since Do. Helferich has thus

far served this congregation, and the latter has been induced, on account of his praiseworthy conduct, to present a call to him before this Coetus, therefore he was appointed as its regular minister.

Do. Helfenstein, whom the congregation at Germantown (after Do. Faehring had accepted a call from New York) requested to supply it with all the services of the sanctuary, also brought a very excellent testimonial of his life and doctrine, and therefore was assigned by our Coetus to this congregation as its regular minister. The congregation promises 75 pounds Pennsylvania money.

Do. Gebhard, who, at his arrival, was engaged by the congregations at Worcester, or Skippack, and Witpen (which had been served thus far by Do. Faehring), was also assigned to these congregations, which had given him a call and very excellent testimonials. The congregation promises 60 pounds Pennsylvania money [as his salary].

Article III.

The congregation at Frankford, which in the past was served by Do. Faehring, asks that Do. Helfenstein, of Germantown, serve them every two weeks in the afternoon, but in such a manner that no disadvantage shall arise to the congregation in Germantown with regard to catechization.

Resolved: The congregation of Frankford shall thus be served by the minister of Germantown (every other week, in the afternoon), but with the condition that Do. Helfenstein shall hold catechization in Germantown in the forenoon. Moreover, two Sundays in the year shall be granted to the congregation at Frankford for holding communion.

Article IV.

The congregations at Lowhill and Heidelberg ask to be supplied by any of the neighboring ministers, and refer to Do. Helferich as their nearest minister.

Resolved: Both congregations shall be supplied by Do. Helferich.

Article V.

The Trumbauer congregation (which a year ago already, at the last Coetus, brought in a complaint, that the congre-

gations at Tohickon and Indianfield, since the time Mr. Wack serves them, refuse to let him preach there, although Do. Gobrecht, the former pastor, supplied the congregation) again complain at this Coetus, and offered, if said minister, Do. Wack, should be allowed to preach for them every third Sunday, as they desired, to contribute one-third of his salary.

Resolved: That as had been done before by Do. Gobrecht, so now the congregations at Tohickon and Indianfield shall be served by Do. Wack, together with the Trumbauer congregation.

Article VI.

Some time ago the congregation at Trappe, which before was united with Skippack and Witpen, separated itself from these congregations and was served by Do. Leydich. But, since Skippack and Witpen have extended a call to Do. Gebhard, who arrived this winter, promising him sixty pounds, Pennsylvania money, and are not able to raise this amount for any length of time because they are as yet weak, therefore they request Coetus to assist them in bringing about a reunion between the congregation at Trappe and the congregations at Worcester and Witpen.

Resolved: The congregation at Trappe shall again unite with Worcester and Witpen, and recognize and accept Do. Gebhard as its minister, and also contribute according to its ability to his temporal support and the salary promised. To this end Brother Leydich shall give up this congregation.

SECOND SESSION. JUNE 18TH, 8 A. M.

Article VII.

Brother Du Bois again presented to the Coetus of Pennsylvania the praiseworthy founding of Queen College at New Brunswick, and requested that the Reverend Coetus might lend a helping hand to this work, and that each of the brethren should recommend the college to his congregation.

Resolved: That, whereas there is nothing improper in this request, and the founding of this institution is right and for the welfare of the public, therefore the request of Brother Du Bois be immediately granted. At the same time it was promised that the Coetus of Pennsylvania would always deem

it a pleasure to contribute something to such a worthy cause, and each one expressed his willingness to recommend it to the congregations entrusted to him.

Article VIII.

The brethren, Wack, Weber, Neveling, Wagner and Steiner, who were examined last year by the Coetus held in Reading, appeared and, partly themselves, partly their congregations which they served thus far, petitioned Coetus for ordination. At first they were put off with hopes for next year, since by that time we expect an answer from the Reverend Fathers in regard to them. However, on account of the earnest petition of their congregations and the representation of their great need, that, although they had a minister in their midst, yet at baptisms and other necessary ministerial acts they were obliged to look elsewhere for an ordained minister, and thus were only supplied with preaching, and concerning the administration of the Sacraments they must still be regarded as vacant, therefore the Reverend Coetus finally resolved to proceed as follows:

Resolved: The brethren named above (according to the resolution passed in 1771 at the Coetus held in Reading) shall once more be examined, peremptorily.* The place where this shall be done shall be at the home of the President, Do. Faber. Dos. Weyberg, Faber, Gros and Pomp were chosen as examiners. If the result shall be satisfactory to the examiners, the ordination shall take place.

Article IX.

Concerning the congregation in Baltimore, we are sorry that we cannot yet report to the Reverend Fathers that a union was effected. The congregation is in the same condition as last year and before; although the Reverend Coetus has taken all pains and employed all possible means to effect a reunion, yet there has been no result thus far. The Reverend Fathers will remember from the Minutes of last year, that the resolution of the Reverend Coetus concerning Balti-

* According to the custom then prevailing in Holland, candidates for the ministry had to pass two examinations, the first called *examen praeparatorium*, the second *examen peremptorium*.

more was to the effect that both Do. Faber and Do. Schwob should no longer serve Baltimore, and also that the meeting-house built by Schwob's party should be put to another use, and that the parties should harmoniously attend divine service in the regular church. They were also promised by the Reverend Coetus (if they should follow this advice) that the first minister who might be sent by the Reverend Fathers would be sent to them. With this both parties were satisfied, and united in the presence of the Coetus. Do. Faber immediately left Baltimore, and now serves Danethawn [Taneytown]. But, according to the statement and the written accusation of the other party, Mr. Schwob continued to preach to his party in the meeting-house prohibited by Coetus. This displeased the congregation, and it also looked around for some one to preach for it in the old church. Now it happened that last winter Do. Wallauer came into this country, but without a recommendation from the Reverend Fathers. The congregation in Baltimore heard of his arrival and sent a delegate to engage Do. Wallauer in order to preach for it until the next Coetus. Mr. Wallauer consented to do this.

Both parties appeared at this Coetus, the party that had accepted Mr. Schwob as well as the one that had accepted Mr. Wallauer. The latter party petitioned for Mr. Wallauer, adding a call with fifty signatures. But since we had been warned by the Reverend Fathers in regard to Mr. Wallauer, we could not receive him, of which the delegates from Baltimore were informed.

Since no inclination for a union of the two parties could be observed, Coetus was ready with new propositions to bring about a union. The first proposition was not to take up the case of Baltimore in any way unless the two parties unite and submit themselves to the Coetus, which will then take care that they receive a minister. But this proposition was not accepted. Then the delegates of the congregation in Baltimore were asked whether they would allow Mr. Schwob to preach in the old church. But their plain answer was: "No." Then it was represented to Do. Schwob that, because there are enough other places where he could preach, he should give up Baltimore, as otherwise no union could be expected.

Mr. Schwob said that he, personally, did not insist, but his party desired that he should preach for them.

In this connection we will inform the Reverend Fathers that the brethren are not all of one mind in regard to this case. Some appeal to the resolution at Reading, believing that the parties will not unite until an unpartisan minister is sent there. But others insist that Mr. Schwob's party should be assisted. The following questions relate to this subject. They were approved by a majority of votes in Coetus, and are hereby submitted to the judgment of the Reverend Fathers:

Question 1. Whether a congregation which has accepted a minister outside of the Coetus, and without the consent and approval of the same, is to be regarded as a congregation under the Coetus, and whether or not Coetus could take care of such a congregation?

Resolved: No.

Question 2. Whether we could take care of members of a congregation who submit themselves to the Coetus and desire to be supplied with a minister?

Resolved: Yes.

Then the following resolution was passed:

"The congregation in Baltimore shall be visited from time to time by ministers of the Coetus, namely, by those who live across the Susquehanna."

Article X.

With regard to the congregation at Pequea, which was referred to at length in the Minutes of last year, it may be stated that it was formerly served by the ministers of Lancaster. But now the congregation in Lancaster has grown to such an extent that a minister cannot very well be spared there, on account of catechization and other ministerial duties, which at times are very numerous. Therefore, Brother Gobrecht, having been requested by the said congregation, has agreed, because he has to serve other widely-scattered churches, also to serve Pequea this year, every four weeks, on a week day, with preaching and catechization, and also on two Sundays to administer the Holy Sacraments. This was approved by our Coetus.

Article XI.

The congregation of Cacusi, otherwise called Heidelberg, in Berks County, submitted the following complaint: The congregation had greatly declined for some time because it had no minister, and it finally had found itself entirely unable to secure a minister. But in order to build this congregation up again, it had applied to the congregation in Reading, when Mr. Boos (of whom mention shall be made in a separate article) arrived there, to be served by him from time to time. The congregation in Reading, through neighborly love, allowed Mr. Boos to preach in Heidelberg every third Sunday, which, up to this time, has been done by Mr. Boos. From the testimonials produced, it appeared that the congregation at Cacusi was much pleased with his preaching, and through his ministry almost restored to its former condition.

But now the congregation in Reading declares that it can no longer allow its minister to serve said congregation, because it considers this, for certain reasons, harmful. Therefore the congregation at Cacusi petitions the Reverend Coetus that it might continue to be served by Mr. Boos, whereupon the following resolution was passed:

Resolved, That as long as said congregation shall have love and affection for Mr. Boos and feel edified by his sermons and life, it shall be served by him.

Article XII.

The five congregations in Virginia, which appeared a year ago before our Coetus and most earnestly requested a minister of our Coetus, came again this year with a most urgent request. But the Coetus, as in the previous year, was unable to comply with their wish, and tried to encourage them once more with good hope and consolation. The resolution of Coetus, and the letter sent to them, are as follows:

Resolved: These congregations shall confer with each other how they can raise a salary for the support of a minister, and then make out a call, so that when ministers arrive here and are willing, they may accept the call. In the meantime they shall occasionally be supplied by ministers (of the Coetus).

Article XIII.

Brother Gros from Lower Saucon preferred the following complaint against his congregations:

1. That he had been compelled to do his work among his congregations for a long time with sighs. Not only had they paid no regard to the Word, which he preached to them in the name of the Lord, but faithful admonitions and reproofs also had been fruitless, and finally he had to preach to empty seats.

2. That these congregations had been entirely forgetful of their duty towards their minister concerning his temporal support, and had not given him a salary, so that it was almost impossible for him to live. Do. Gros also presented the call given to him by his congregations, in which they pledged themselves to give a salary to their minister, but did not fix an amount, from which Do. Gros drew the conclusion that at that time said congregations might not have been sincere towards their minister. Now, since this complaint was not contradicted, either by the accompanying elder, or by any one else, we were compelled to uphold Mr. Gros, and the following resolution of Coetus was sent to the congregation at Lower Saucon:

Resolved, That the members of the congregation at Lower Saucon should in future be more reverential towards the Word of God, more zealous in caring for their souls, and act more lovingly towards their minister. If not, Do. Gros shall have permission from our Coetus to accept a call from another place at any time.

Article XIV.

Concerning Mr. Boos: The congregation in Reading again presented a call for Mr. Boos, together with a commendatory testimonial of his doctrine, life and walk, and at the same time requested that Mr. Boos might be left to them as their minister next year. The congregation also orally petitioned for his reception into our Coetus. But since we had been warned by the Reverend Fathers with regard to Mr. Boos, the following was communicated in writing to the congregation in Reading:

That the Reverend Coetus, by virtue of the last letter received from the Reverend Fathers concerning Mr. Boos, could not care for him, and still less admit him into our Coetus without further and more favorable information from the Reverend Fathers in regard to him. But Mr. Boos shall be

left to them, in order to perform the duties relating to their divine service, as long as no complaints are raised against him and Mr. Boos succeeds in edifying them.

Article XV.

No other important business being on hand, and the Coetus nearing its close, the brethren gave the status of their congregations, as follows:

Pastor.	*Place.*	*Fam.*	*Bapt.*	*Conf.*
Weyberg	Philadelphia	*300	70	32
Faber	Old Goshenhoppen New Goshenhoppen Great Swamp	170	37	**23
Gobrecht	Muddy Creek Seltenreich Cocalico Reyer's Church	443	46	15
Weimar	Conococheague	86	30	47
Blumer	Allentown Jordan Schlosser's Egypt	82	38	41
Wittner	Upper Milford Kastenberg Saltzburg	95	24	30
Du Bois	North and Southampton	—	6	5
Dallicker	Rockaway Valley Foxhill	134	60	14
Henop	Frederick Glade The Mountains	210	71	40
Boehm	Lancaster	154	71	†40
Hendel	Tulpehocken Swatara Muehlbach Heidelberg Kaemerlings	146	216	27
Gros	Lower Saucon Indianfield	87	32	20
Pomp	Falker Swamp	102	37	15
Bucher	Lebanon and four congregations belonging to it	161	103	35
Helferich Helfenstein Gebhard	Will report next year.			

* Those who have subscribed to the building of the church exclusive of occasional visitors.

** Of whom three were married.

† Includes seven married people.

Coetus resolved to discuss where, God willing, it would meet next year. Since, in the usual order, Coetus was to meet in Philadelphia, Brother Weyberg stated that the congregation in Philadelphia had begun to build a new church, and that they expected, under God's blessing, to finish it in good time during next summer, and therefore asked whether Coetus could not meet at the time of its dedication. This was not only granted by Coetus, but also found very commendable and edifying.

The Minutes were then signed by the brethren mentioned in the beginning, and our Coetus was closed with prayer.

May Jesus, the Chief Shepherd of His flock, regard with favor these transactions of his weak instruments and overlook what is deficient therein. Finally, may He permit them to serve for the further advancement of His Church and the spread of His name. Amen.

J. Th. Faber, *p. t. President.*
C. L. Boehme, *p. t. Secretary.*

MINUTES OF THE COETUS OF 1773.

(N. B., No. 1144; Hague 92, B. 109; Harbaugh MSS., No. 37.)

Very Reverend, Learned and Venerable Fathers in Christ:

According to our duty, we hereby send you again the following report of the condition of the congregations in Pennsylvania entrusted to our care. This report consists of the Acts of our Coetus, held in Lancaster, October 27th and 28th, 1773. According to Article XVI. of the Acts of last year, the meeting should have taken place in Philadelphia, about Pentecost, in order to dedicate, on that occasion, at the request of the congregation, the new church built there. But as they had not finished the building, our meeting was transferred to Lancaster as the most suitable place. May our transactions be blessed, above all, to the glorification of Jesus and the spread of His Church, but may they also give satisfaction to our Reverend Fathers! We commend ourselves, and all our Pennsylvania congregations, to your further protection and fatherly favor.

ACTS OF THE PENNSYLVANIA COETUS, HELD IN LANCASTER, OCTOBER 27 AND 28, 1773.

Present.

C. L. Boehm, *p. t. President,*	pastor at	Lancaster.
W. Otterbein,	"	York.
Caspar Weyberg,	"	Philadelphia.
John Phil. Leydich,	"	Pottstown.
John Waldschmidt,	"	———
W. Hendel,	"	Tulpehocken.
Conrad Bucher,	"	Lebanon.
Albert Helffenstein,	"	Germantown.
J. G. Gebhard,	"	Skippack.
Jacob Weymer,	"	Conococheague.
J. Christ. Gobrecht,	"	Cocalico.
N. Pomp,	"	Falkner Swamp.
John Henry Helffrich,	"	Maxatawny.
Frederick Henop,	"	Frederick [Md.].
John Th. Faber,	"	Goshenhoppen.
Abraham Blumer, *p. t. Secretary,*	"	Northampton.

Absent.

Do. Wittner, pastor at Upper Milford.

Do. Dalliker, " " Valley, N. J.

Do. Du Bois passed into eternity during the past year.

Do. Faehring has accepted a call to New York; also Do. Gros. See Art. X.

Vacant places, or congregations, desiring ministers:

Three congregations on the Lehigh. See Art. II.

Hanover, etc. See Art. XI.

The congregations in Virginia have been advised to send a petition to the Reverend Deputies. See Art. VI.

SESSION I. OCTOBER 27TH, P. M.

The majority of the members of the Honorable Coetus having met in Lancaster, first of all a sermon was preached in the church by Do. Weyberg, on Luke xii. 49. Then, in the afternoon, at 2 o'clock, the sessions began, and the following business was transacted:

I.

Do. Boehm, who, at the opening of the session, had been elected President, put the general questions concerning the external and internal condition of the congregations. The answers given showed (1) that, with regard to the external condition, there are here and there some troubles, which will be mentioned later on. (2) With regard to the internal condition, each minister has some hope that his ministry has been accompanied by good results and blessings; some hope more, others less.

II.

The Reverend Coetus was asked for a minister by three congregations on the Lehigh. These three congregations thus far had had irregular teachers, and were in no connection with the Reverend Coetus; and because there is hope now that some good may be done among them by a regular minister, the Reverend Coetus deemed it well to help them. It granted their request by allowing them to extend a regular call to a minister of the Reverend Coetus. Until that time, they must be satisfied with the service of the neighboring ministers.

III.

A congregation in Lower Tulpehocken, which was served by Do. Stoy, but was left by him some time ago, asked, through a delegated elder, to be served by one or the other minister from the neighborhood, which was granted to them.

IV.

Trumbauer's congregation, in Bucks County, which was at first served by Do. Gobrecht, and afterwards, from time to time, by Do. Faber, asked the Reverend Coetus for Do. Gebhard. Because he has to serve only two congregations, and may, with the consent of these, give every third Sunday to said congregation, therefore the Reverend Coetus has given its consent to it.

V.

The congregation at Naconixum [Nockamixon], which thus far was not connected with any other congregation having a minister, requests the service of Mr. Wack. Because there appeared to be no obstacle to this, the Reverend Coetus voted that Mr. Wack shall serve the congregation from time to time in as far as he may do so without neglecting his other congregations.

SESSION II. OCTOBER 28TH, A. M.

VI.

Since several congregations in Virginia, which were entirely neglected until this time, have often, and now again, asked for a minister, it was resolved that they shall be visited from time to time by the ministers living nearest to them.

VII.

The same resolution as in the preceding article was reached by the Reverend Coetus with regard to the congregations on Holzon's River.*

VIII.

Whereas the sad division in the congregation in Baltimore still continues, and the one party extended a call to Do. Otterbein, and the question was put whether it would be advisable

* Perhaps Holston river in Virginia.

for Do. Otterbein to accept the call, Coetus resolved: That, inasmuch as the other party is too much prejudiced against Do. Otterbein, it would be better that some one else should serve the congregation. Whereupon the elders of both parties present at the Coetus extended a call to Do. Hendel, who was given permission by the Reverend Coetus to accept it. But in case Do. Hendel should decline, the congregation was given permission to call some other member of the Reverend Coetus.

IX.

Mr. Wack reported that a schoöl teacher had dared to baptize a child. The judgment of the Reverend Coetus being requested in this case, it was resolved that such baptism was invalid.

X.

Do. Gros having left his congregations in Pennsylvania, about a year ago, and accepted a call in the State of New York, sent a written statement to the Coetus justifying his departure. The reasons why Do. Gros left his congregations in Pennsylvania are, as he writes: 1. Unkindness, obstinacy, negligence of the members in attending divine service; 2. injustice in withholding and retaining his salary.

XI.

Hanover, Abbottstown, Bermudian, and Silver Run ask for a minister who would serve them in common. It was resolved to care for them as soon as possible.

XII.

Since Do. Otterbein reports that he is determined to leave the congregation in York, and the congregation therefore asks for Mr. Wagner, it was resolved that, in case Do. Otterbein really leaves York, Mr. Wagner may serve it; however, a written call shall be presented to the next meeting of the Reverend Coetus for confirmation.

XIII.

Finally, it was resolved that the next meeting of Coetus shall be held on the second Sunday before Ascension, in Philadelphia.

Now follow the statistics of the congregations, as handed in:

	Fam.	*Bapt.*	*Conf.*
Weyberg, in Philadelphia	300	135	40
Boehm, in Lancaster	218	103	24
Leydich, in Pottstown, Providence and Coventry	136	56	22
Henop, in Frederick, Kittatinny Mountains, and Glade church	188	107	62
Pomp, in Falkner Swamp and Vincent	107	66	42
Faber, in Old and New Goshenhoppen and Trumbauer's	260	87	36
Bucher, in Lebanon, Quittopehilla, Warwick, Manheim, Rapho, and Donegal	162	127	15
Weymer, in Conococheague	86	45	24
In visiting the churches in Virginia		89	88
Gobrecht, in Cocalico, Muddy Creek, Seltenreich and Reyer's	92	65	29
Helffrich, Maxatawny, Langekirch [De Long], Heidelberg and Lowhill	118	65	13
Blumer, in Northampton, Jordan, Schlosser's and Egypt	125	91	25

May the good and faithful Shepherd, Jesus Christ, who gathered His flock by the service of the Word and the power of His Spirit, and purchased it with His blood for God, further preserve, spread and multiply the same, to the praise of His glorious grace and the eternal salvation of men.

CHARLES LEWIS BOEHME, *p. t. Pres.*
ABRAHAM BLUMER, *p. t. Sec.*

COETAL LETTER SENT TO SYNODS AND CLASSIS, NOVEMBER 26, 1773.

(Hague 92, B. 110; N. B., No. 1145.)

Most Reverend, Most Learned, and Most Esteemed Fathers:

We feel honored by two letters from you, dated March 9th, 1772, and March 11th, 1773, together with your answer to the Minutes of Coetus held in Reading. In these letters you show your sincere love and care for the Coetus of Pennsylvania, and the welfare of the church of this country. You plainly and earnestly warn us against that which might be contrary to your intentions.

We must begin our letter by confessing our fault, namely, that those young men who were examined in Reading in 1771, and whose rigorous examination was concluded in Lancaster in 1772, after they had satisfied the appointed examiners (together with Mr. Schwob, who had passed his examination before, being a man of forty years of age), were given permission to administer the Holy Sacraments in those congregations which they had until then supplied only with preaching. All this was done before we received your fatherly warnings. From these we now learn that we acted hastily, and hereby ask, hoping for a favorable answer, your pardon of this hasty action of Coetus. However, said men are not recognized as regular members of the Coetus, and have no vote in our meeting until the Reverend Fathers shall give their consent.

From Article 9 and the conclusion of the Minutes in Reading, 1771, you infer that the Coetus appointed for Whitsunday of the following year must be a special meeting, but it is the Coetus held on the 17th and 18th of June, 1772, in Lancaster, of which the Reverend Fathers must have received the Minutes long ago. The time of the meeting was changed from fall to the beginning of summer, in order to send the Minutes sufficiently early, that we may receive your answer before the next Coetus is held.

The Reverend Fathers ask us whether the Coetus of Pennsylvania received any charitable donations from the city and county of Groningen. To this we answer, that for two years we have received no charitable donations, except 150 fl. from you, the Most Reverend Deputies of the Reverend Synods of North and South Holland, with a letter dated March 9th, 1772; and 250 fl. from the Most Reverend Deputies of the Reverend Classis of Amsterdam, for which generous and kind gifts we heartily thank you, praying to God that He may reward you.

To the question which you raise concerning Baltimore, whether those of adverse opinion cannot be prevented by the secular government from building a second church, we must answer that such cannot be done in Pennsylvania, still less in Maryland, to which State Baltimore belongs.

But Mr. Christian Faber,* who was formerly in Baltimore, but left it for the sake of peace, in the hope of a reunion, must be distinguished from Do. J. Th. Faber, who was sent by you, and who, from the beginning until the present time, has faithfully served his congregation at Goshenhoppen.

Do. Wittner conducts himself, in his small congregations, over which he was placed, as it were, on trial, in such a way that as yet not the least complaint has been brought against him. Heretofore his poverty was the main cause of the miserable condition of his body and mind. Since this has now, to some extent, been remedied, there is hope that his ability to edify his people will increase.

Mr. Boos, against whom you so earnestly warn us, is not recognized by the Coetus as a member; and with respect to Stahlschmidt, we will not do anything without your consent.

The Reverend Fathers finally ask for the causes why Do. Stoy is not considered a member of Coetus. The cause lies in the fear of Coetus that in future our meetings would be passed fruitlessly with unprofitable discussions if Do. Stoy were present. A year ago he published a sarcastic article against Coetus in the newspaper, and this year, after the meeting of Coetus, sent to all the ministers a circular filled with the most violent threats.

The charitable donations, amounting to 46 pounds 5 shillings, Pennsylvania money, whose receipt was acknowledged above, were used as follows:

	£	s.
Two schoolmasters	4	10
An old blind man	2	5
Two widows of ministers in Philadelphia	8	
Total	14	15

The traveling expenses of the minister going to Holzon's River must be paid out of the balance remaining, according to Art. VII. The balance, amounting to £31 10s. was not used by the members of Coetus for their traveling expenses this year, for reasons which we hereby take the liberty to lay before you.

Most of us are in our best years, all are married except Do. Otterbein, and the majority are blessed with children. Owing to our very arduous work our strength is early exhausted, and none of us can save enough out of his salary to enable his widow and orphans to live comfortably after his death. Moreover, there are no institutions in this country which care for widows and orphans. Now, in order not to leave our dear ones entirely helpless after our departure, all the members of Coetus have resolved to establish a widows' and orphans' fund, into which every member of Coetus, as long as he lives, is to pay annually a fixed sum, which,

* His correct name was John Christopher Faber, as appears from a letter of his, preserved at the Hague, 92, B. 107.

after his death, is to be paid out, with interest, to his widow and orphans. But since we are too weak in number and means to make a good start in this enterprise, we ask the Reverend Fathers for permission to use for this purpose that money which remains of the charitable donations, after duly providing for the present widows of ministers and schoolmasters, and which thus far was used to defray the traveling expenses of the ministers attending Coetus.

With respect to Do. Du Bois, deceased, we mention that his former congregations cannot be supplied by any of us, for English and Dutch must be preached there at the same time. For this reason the Secretary did not include those congregations among the vacant charges. They hope to be supplied from New York.

Finally, since in your letter, dated Hague, March 9th, 1772, an entire postscript of eight lines is stricken out, we take the liberty to ask the Reverend Fathers whether said postscript underwent this change already in Holland or not.

In conclusion, we ask God for his richest blessing upon you, and commend ourselves and our congregations to your further love.

We remain, in due reverence, Most Reverend Fathers,

Your obedient servants,

C. L. BOEHM, *p. t. President.*

ABRAHAM BLUMER, *p. t. Secretary.*

NORTHAMPTON, *November 26, 1773.*

MINUTES OF COETUS HELD IN PHILADELPHIA, MAY 2-3, 1774.

(N. B., 1151; Hague 92, B. 116.)

The Coetus of Pennsylvania was held this time in Philadelphia, May 2d and 3d, 1774.

The following was transacted in the presence of—

Name.	*Place.*
Abr. Blumer, *p. t. President,*	Northampton.
Caspar Weyberg,	Philadelphia.
John Phil. Leydich,	Pottstown.
William Hendel,	Tulpehocken.
N. Pomp,	Falkner Swamp.
George Wittner,	Upper Milford.
Conrad Bucher,	Lebanon.
C. L. Boehm,	Lancaster.
Albert Helffenstein,	Germantown.
J. G. Gebhard,	Skippack.
J. H. Helffrich,	Maxatawny.
J. C. Faber,	Pipe Creek.
Frederick Delliker,	Valley.

The following were absent:

Frederick Henop, Frederick, on account of a journey to Virginia.

J. Th. Faber, Goshenhoppen, on account of the sickness of his children.

W. Otterbein, Baltimore, on account of his journey to that place.

J. Waldschmidt.

Jacob Weymar, Conococheague.

J. Christ. Gobrecht, Cocalico, probably on account of a freshet.

The congregations that desire to be supplied with ministers, and for which, in the meantime, we try our best to provide, are the following:

1. The congregations of New[?] Hanover, Abbottstown,

Bermudian, Silver Run, and Kreuzkirche [Christ church, near Littlestown]. See Art. II.

2. The three congregations on the Lehigh. See Art. V.

SESSION I. MAY 2D, 2 P. M.

On the previous day, *i. e.*, the 1st of May, the solemn dedication of the newly-built church in Philadelphia took place. There was a three-fold service,* which was opened by Do. Weyberg himself, with a discourse on Ezek. xliii. 7. Do. Blumer, President of the Coetus, chose for his text Rom. xii. 2.

Article I.

The answers to the usual questions by Do. Blumer, President, showed, as a rule, that the Lord had graciously looked upon the zeal and diligence of His servants, and conferred His divine and almighty blessing upon their important work.

Article II.

The following congregations, New Hanover, Silver Run, Christ church, Abbottstown, and Bermudian, desired a minister, as at the last Coetus (see Art. XI of the Acts sent last year). Their earnest desire was complied with in so far as permission was given them to extend a regular call to any minister from our Coetus, who shall be authorized to accept the same, if he will, without further informing the Coetus. Until this takes place, these congregations shall be served, as far as possible, by the nearest ministers.

Article III.

Two delegates ** from Baltimore appeared, who, at the same time that they handed in a petition in favor of Do. Wallauer,

* This threefold service consisted of a German sermon, by the Rev. Mr. Weyberg, in the morning, an English sermon, by the Rev. Dr. Peters, in the afternoon, when the Governor of Pennsylvania was present, and a German sermon in the evening, by the Rev. Mr. Boehm, of Lancaster. On the following day, Monday, May 2d, the Rev. Dr. Smith, Provost of Philadelphia College, preached in the morning, and the Rev. Mr. Blumer, of Allentown, in the evening. See "Pennsylvanische Staatsbote" of May 10, 1774.

** The original has "Vorsteher," but this word seems to be used here in the general sense of officers or delegates, as there is no reason why they should have sent their deacons to represent the congregation.

presented a paper from the congregation, which stated that Do. Otterbein had arrived in Baltimore against the wish of one party of the congregation, and also against the decision of the last Coetus (see Art. VIII. of the Minutes of last Coetus), and also bitterly complained of this, because they regard Do. Otterbein as a hindrance to the union that might ever be hoped for on account of prejudices against him.

Since the Reverend Fathers very likely know the nature of the scattered congregation in Baltimore, and since, on the other hand, the decisions of the Reverend Coetus, no matter what they are, are very little respected, and since in general so much time has already been consumed regarding the condition of this congregation without effecting the desired union, which has been the only aim of our efforts, it was resolved to submit this important case to the high and most mature decision of the Reverend Sirs and Fathers. The case at present is as follows:

The Reverend Coetus decided, according to said Art. VIII of the last Acts, that Mr. Hendel, or another impartial minister, would be better suited for Baltimore than Do. Otterbein, because the latter has so much opposition through the prejudice of prepossessed enemies.

But Do. Otterbein, in his letter to the Coetus, appeals to his liberty to accept a congregation according to his conscience, when, if not to the many, yet to a few, it may be regarded a means of edification.

Article IV.

The congregation of York, which was vacated by Do. Otterbein, gave a call to Do. Wagner. The Reverend Coetus allowed Do. Wagner to accept the call.

Article V.

The congregations on the Lehigh had given a call to Do. Steiner, but, after mature consideration of the affairs, and from a knowledge of these congregations, it was thought better to have them still served by neighboring pastors.

SESSION II. MAY 3D, P. M.

Article VI.

The desire of Do. J. Christopher Faber to be received as a

member of the Honorable Coetus was presented. Taking into consideration your consent, which appeared from the second section of Art. XV of your last letter to our Coetus, and considering also the testimonials of his congregations, it was resolved to comply with his request.

Article VII.

Finally, it was resolved to hold the next meeting of our Coetus on the third Wednesday before Ascension Day, in Lebanon, Lancaster County.

Statistics of the congregations, as far as they were presented at the Coetus recently held:

	Fam.	*Bapt.*	*Conf.*
Blumer, in Northampton, Jordan, Egypt, and Schlosser's Church	148	42	30
Weyberg, in Philadelphia	300	60	52
Hendel, in Tulpehocken, Muhlbach, Bethel, and Heidelberg	181	88	43
Pomp, in Falkner Swamp and Vincent	95	62	42
Wittner, in Upper Milford, Saltzburg, and Kestenberg		50	42
Bucher, in Lebanon, Quittopehilla, Warwick, Manheim, Rapho, Donegal	155	64	
Helffrich, in Heidelberg, Lowhill, and Maxatawny	102	29	20
Dellicker, in Alexandria, Rockaway, Valley, and Foxhill, for two years	109	115	25

ABRAHAM BLUMER, *p. t. Pres.*
FREDERICK DELLIKER, *p. t. Sec.*

COETAL LETTER SENT TO SYNODS AND CLASSIS, JUNE 6, 1774.

(Hague 92, B. 117; N. B., No. 1153.)

Very Reverend, Learned and Honored Gentlemen, and Fathers in Christ:

We cannot refrain from expressing to you the great pleasure which we had in the signal blessing which the Lord bestowed upon the Philadelphia congregation in the completion of its important church edifice. It is a building which, in the opinion of competent judges, excels most churches of this city in the most essential respects.

With the aid of God, Do. Weyberg, together with his helpers, have happily overcome innumerable difficulties and obstacles, and have, by this beautiful edifice, gathered the hitherto scattered congregation, with a few exceptions, into one flock.

The assistance rendered, not only by the congregation itself, but even by other denominations, convinces us that that is done in America which has long and vainly been sighed for in Germany. Episcopalians, Presbyterians, Reformed and Lutherans united their wishes and gifts, so that the church edifice in Philadelphia, which cost about 7,000 pounds, could be completed and consecrated. During a whole week, one day excepted, the congregation was admonished, two or three times a day, by the best and most thoughtful sermons, that they should dedicate new hearts and willing spirits in this new temple, in order that God might dwell therein.

The welcome gift of 250 guilders was delivered to us by Do. Weyberg; but as distributions to needy widows and other poor persons were made quite recently, that is, in October last, we applied the entire sum to our intended fund for the relief of ministers' widows. We hope that you will endorse this, according to our opinion, most necessary project by your continued benevolence.

Your request to furnish you with a list of the schools and school children will be complied with at our next meeting, *Deo volente* [God willing]. It would have been done now, but it was known only to very few. Respecting the schools, there is still great imperfection here, especially in Jersey, where my congregations are. There is a lack of competent German teachers; therefore, many schools must be provided with English schoolmasters, most of whom are imported Irishmen. If there was here or there a German who knew something, he immediately took it into his head to become a preacher. An application of this kind was made to this Coetus, but was refused.

You will, no doubt, remember that the candidates Neveling, Wack, Wagner, Steiner and Weber, after having passed the examination, were received into the holy ministry. You, Reverend and Dear Sirs, did not fail to express your disapprobation of said act, and your sentiments

shall be duly respected in the future. But since the thing has been done, would you not have the great kindness to incorporate into the Coetus the above candidates, especially the three first named, viz., Dos. Neveling, Wack and Wagner, who did their duty in the study of the original languages of the Bible. All their testimonials are as good as can be expected. If you, Reverend Sirs, would give us this proof of your fatherly affection, it would contribute much to raise them in the respect and estimation of their congregations, which is necessary in this country.

We have, Reverend and Dear Sirs, received such incessant proofs of your solicitude for us and for our churches that each rightly-thinking member of our assembly cannot be grateful enough for it. We, especially I for myself, express the fervent wish and incessant prayer to the God who hears us, that the light of your sanctified knowledge and doctrine may continue to be the blessed means in God's hand to win many souls bought by the precious blood of Jesus. But we beseech you also to pray, in fatherly affection, for us, as your sons in Christ, who have no assistance to hope for from the secular power, but must, in our onerous calling, expect everything from the divine power to convince, that God may more and more open the doors of His Word for us to preach with gladness and cheerful spirit the mystery of the crucified Jesus.

Recommending ourselves to your high favor and fatherly affection, we remain, with due respect and devotion,

Very Reverend, Learned, and Honored Sirs and Fathers,

Your obedient servants,

ABRAHAM BLUMER, *p. t. Pres.*
FREDRICK DELLIKER, *p. t. Sec.*

WEST NEW JERSEY, IN THE GERMAN VALLEY, *June 6, 1774.*

P. S. According to the request of Mr. Stearing, dated Hague, November 17th, 1773, we report that Dr. Sonnemens is still alive, and that he has himself informed his family of the fact.

MINUTES OF COETUS HELD IN LEBANON, MAY 10-11, 1775.

N. B., No. 1164; Hague 92, B. 120; Harbaugh MSS., No. 45.)

The Coetus of Pennsylvania was held at this time in Lebanon, May 10th and 11th, 1775.

The following was transacted in the presence of—

Name.	*Place.*
Fr. Dallicker, *p. t. President,*	Valley.
W. Otterbein,	Baltimore.
W. Hendel,	Tulpehocken.
C. Gobrecht,	Cocalico.
A. Blumer,	Northampton.
H. Helffrich,	Maxatawny.
F. Henop,	Frederick.
N. Pomp,	Falkner Swamp.
C. L. Boehm,	Hanover.
J. Th. Faber,	Goshenhoppen.
Jacob Weymer,	Conococheague.
J. W. Ingold,	Skippack.
C. Bucher,	Lebanon.

Absent were:

Caspar Weyberg, Philadelphia, on account of fear that the enemy might attack the city.

George Wittner, Upper Milford, on account of domestic affairs.

John Phil. Leydich, Pottstown.

Albert Helffenstein, Germantown.

Christopher Faber, Pipe Creek.

John Waldschmidt.

The congregations which desire to be supplied with ministers, and for which we try our best to provide, are the following:

1. Lancaster. See Art. II.

2. The congregations: Organ Church, Jacob's Church, Rosenthal and Dunkel's Church.

SESSION I. MAY 10TH, 2 P. M.

There was preaching, as customary, in the forenoon, by Do.

Dalliker, the President of Coetus, on Heb. iii. 1, after which the following was transacted in the afternoon:

Article I.

From the usual questions, it appeared that the nature of the condition of our churches is moderately hopeful, and we pray the Lord that He may graciously increase the good, to the honor of His name and the propagation of His true Church.

Article II.

Do. Boehm having left Lancaster and accepted the congregation at Hanover, etc., according to the permission given him in the last Coetus, under Art. II, two delegates from Lancaster appeared with a written call for Do. J. Th. Faber, who, however, could not decide to leave his congregations. The following advice was therefore given to Lancaster, by resolution of the Coetus: That Lancaster should have liberty (in case the congregation could agree) to call any minister from the Coetus, and any minister may accept the call without waiting until the next meeting. Further, the congregation shall be served by neighboring ministers as much as possible.

Article III.

Since the congregations on the Lehigh again presented a call for Do. Steiner (see Art. V of the Minutes of last year), permission was given him to accept the call, in accordance with his desire, which, however, will not occur before fall. The vacant congregations shall be visited by ministers of the vicinity.

Article IV.

In consideration of the great troubles and sad conditions under which we now live, it was resolved that on the last Wednesday of next June a day of general fasting, repentance and prayer shall be held in all our congregations.

SESSION II. MAY 11TH, 8 A. M.

Article V.

After mature deliberations, the Coetus finds it advisable that Do. Otterbein continue his work in the congregation in Baltimore. It appears from his report that he labors with blessing, and that the opposing party is becoming quiet.

Article VI.

The course of Do. Boehm in leaving Lancaster was approved, on account of the promises given (see Art. II of the Minutes of last year), because he has accepted these congregations, namely, New Hanover, etc.

Article VII.

Do. Ingold accepted the congregations Witpen and Worcester, which was approved by us. Said congregations were formerly served by Do. Gebhard, who has accepted the congregation in New York.

Article VIII.

The next Coetus shall be held, God willing, on the third Wednesday before Ascension Day, in Lancaster.

Statistics of the congregations since the last Coetus:

	Fam.	*Bapt.*	*Conf.*	*Schools.*	*Pupils.*
Dallicker, in Rockaway Valley and Foxhill (of the eight schools, five are English)	90	62	39	8	97
Hendel, in Tulpehocken, Host, Swatara, Muhlbach, Heidelberg	174	69	25	2	126
Gobrecht, in Cocalico, Muddy Creek, Seltenreich, and Reyer's	96	45	32	2	48
Blumer, in Northampton, Jordan, Schlosser's, and Egypt	152	74	74	3	97
Helffrich, in Heidelberg, Lowhill, Maxatawny, and Long Swamp	149	63	24	..	58
Henop, in Frederick, Glade, Kittatinny Mountains	206	54	26	2	159
Pomp, in Falkner Swamp and Vincent	115	70	42	..	...
J. Th. Faber, in New Goshenhoppen, Old Goshenhoppen, and Great Swamp	254	44	33	..	...
Ingold, in Worcester and Witpen	82	28	27	..	...
Weymer (three united congregations), in Conococheague, and a visit to Virginia	97	95	116	3	70
Bucher, in Lebanon, Quittopehilla, Warwick, Manheim, Rapho, and Donegal	150	100	61	3	79
Weyberg, in Philadelphia	300	133	51	1	100
————, Lancaster	183	97	41	1	...

FREDERICK DALLIKER, *p. t. Pres.*
CONRAD BUCHER, *p. t. Sec.*

COETAL LETTER SENT TO SYNODS AND CLASSIS, MAY 12, 1775.

(Hague 92, B. 121; N. B., No. 1165.)

Very Reverend, Learned and Honored Sirs and Fathers in Christ:

Your Reverences prove, first of all, your continued affection, in that you have not entirely disapproved of our proceedings concerning the reception of the five candidates, Dos. Neveling, Wack, Wagner, Steiner and Weber, into the holy ministry. Urgent necessity compelled us to take this step. We assure you, Reverend and Dear Sirs, that your will and pleasure in this respect shall be carefully complied with in the future. We had another similar application, but refused it out of due regard to your order.

In your communication, dated December 20th, 1774, you mention donations from the Reverend Synods. Thus far we have not received them. We rejoice, with due appreciation of your kindness, that you are willing to assist us, and we are earnestly at work getting our intended Widows' Fund into operation. You recognize our inability to properly carry out this undertaking. We hope that you will not deny us your further aid and support in this laudable work.

Last fall Do. Gebhard left his congregations, Witpen, and Worcester on the Skippack, having received a call to New York, which place Do. Faering had left to take charge of a Dutch congregation in New Jersey. As you can see from Article VII, the newly-arrived brother, Do. Ingold, has been appointed to serve these congregations.

You desire information regarding the congregations which have been served by the late Do. Du Bois. They have been occupied by a minister from New York, who can preach both English and Dutch.

We live in precarious times, the like of which, so far as we know, has never been seen in America. The Lord knows what He has in store for us, and especially for our beloved Church. May our hearts truly and sincerely humble themselves before the Lord. Perhaps God, angry because of our sins, may then relent and leave a new blessing behind Him, so that we may offer meat-offerings and thank-offerings to the Lord our God!

Dear Sirs and Fathers, do not forget us in your prayers to the merciful God, that He may not entirely avert from us His fatherly face, but always recognize us mercifully as His own. The Lord and His Spirit be with, in, and among you, Reverend Sirs and Fathers, in all your important undertakings. In sincere gratitude and due respect, we not only call ourselves, but are in truth,

Very Reverend, Learned and Honored Sirs and Fathers in Christ,

Your most obedient and devoted servants,

Frederick Dalliker, *p. t. Pres.*

Conrad Bucher, *p. t. Sec.*

Lebanon, *May 12, 1775.*

MINUTES OF THE COETUS OF 1776.

(N. B., No. 1169; HARBAUGH MSS., No. 49.)

MINUTES OF THE COETUS OF PENNSYLVANIA, HELD IN LANCASTER, MAY 1ST, 1776.

Present.

Name.	*Place.*
C. Gobrecht, *p. t. President,*	Cocalico.
Wm. Hendel,	Tulpehocken.
F. Henop,	Frederick.
A. C. Helffenstein,	Lancaster.
C. L. Boehm,	Hanover.
J. Weymer,	Conococheague.
C. Faber,	Taneytown.
W. Otterbein,	Baltimore.
D. Wagner,	York.
J. H. Helffrich,	Maxatawny.
J. W. Weber,	Plainfield.

Absent.

Do. Weyberg, Philadelphia, from fear of an attack by the enemy.

Do. Leydich, Pottstown, on account of infirmity of age.

Do. Faber, Goshenhoppen, on account of ill health.

Do. Bucher, Lebanon, for the same reason.

Do. Blumer, Allentown, on account of the confinement of his wife.

Pomp,	Falkner Swamp.	Waldschmidt.	
Wittner,	Upper Milford.	Dalliker,	Valley.
Neveling,	Amwell.	Ingold,	Easton.
Wack,	Tohickon.	Steiner,	Lehigh.

Coetus was opened in the forenoon with a sermon. Because Do. Bucher was not present, who, according to the usual custom,* was to preach, Do. Helffrich was appointed to preach. After the sermon, Do. Gobrecht was elected President and Do. Helffrich Secretary.

* The custom referred to was, that the secretary of one year became the president of the next, and preached the opening sermon.

SESSION I. 2 P. M.

Article I.

From the reports of the brethren, both in regard to the discharge of their official duties and their results, it appears that they diligently discharge the duties of their office in teaching and catechizing. This was also confirmed by the elders present. However, they generally complain that their labors, although they are not altogether without success, yet are not as successful as desired.

Article II.

Do. Helffenstein having left Germantown and accepted the call to Lancaster (for the acceptance of this call permission was given, see Minutes of the preceding year, Art. II), the congregation in Germantown asked for Mr. Stahlschmidt or for Mr. Neveling.

(1) But because the Coetus could not well give its consent to the call for Mr. Stahlschmidt, and because Mr. Stahlschmidt (who already at the Coetus in Reading, 1771, announced his intention to devote himself to the service of the Church, and has been instructed during this time partly by Do. Weyberg and partly by Do. Hendel), in consideration of his abilities, did not consider himself capable of serving this large congregation, it was resolved to refrain from writing out a call to him.

(2) Coetus could not come to any decision with regard to the call to Do. Neveling, because of his absence. The congregation in Germantown was therefore advised to extend a call to a minister of the Coetus, who shall have liberty to accept the same without waiting for the next Coetus.

Article III.

Since there are several congregations near York which are too distant to be served by Do. Wagner, it was deemed expedient to send Mr. Stahlschmidt, a man of thirty-five years of age, to the congregations as catechist.

Article IV.

Several congregations at Shamokin asked to be alternately visited by ministers.

Resolved: Ministers shall visit them several times in the year to preach for them and to perform other ministerial acts.

Article V.

The congregations which were formerly served by Do. Steiner, namely, the Dunkel's Church, Rosenthal, Jacob's and Organ Church, asked for Do. Wittner or Do. Weber, or another minister of the Coetus.

Resolved: Because the congregations which Do. Weber serves are at too great a distance from the other ministers, and said congregations can better be served by the neighboring ministers, therefore it is resolved that Do. Weber shall remain so long with his congregations as they give him the necessary support, and the other congregations which Do. Steiner left shall be served alternately by the neighboring ministers.

Article VI.

Because at this Coetus the number of the ministers present was so small, it was resolved that in future no minister shall neglect the Coetus unless for very important reasons; otherwise he shall be severely censured.

Article VII.

Since thus far many ministers, living at a great distance from the place where the Coetus was held, were compelled to be absent from their congregations two Sundays, it was resolved that the next Coetus shall not be held on Wednesday, but on Monday, and that on the preceding Saturday all ministers, with their elders, shall come to the place where the Coetus is held, and divine service shall be conducted by the ministers from a distance, and on Monday the Coetus shall be opened with a sermon, as usual.

Article VIII.

It was resolved that the next Coetus shall be held on the second Monday before Ascension Day, and, for want of another agreeable and suitable place, on account of the present war troubles, in Reading.

Statistics of the congregations:

	Fam.	Bapt.	Conf.	Schools.	Pupils.
Gobrecht, in Cocalico, Muddy Creek, Seltenreich, and Reyer's Church..	89	46	19	3	65
Hendel, in Tulpehocken, Swatara, Muhlbach, and Heidelberg.....	170	40	41	5	127
Henop, in Frederick, Mountains and Glade.....	231	80	73*	4	160
Helffenstein has only been a short time in Lancaster.					
Boehm, in Hanover, Abbottstown, Creutz [Christ's], Lischy's Church, Bermudian, brought in no report.					
Weymer, in the three united congregations in Conococheague.....	100**	55	28	2	38
Faber, in Taneytown, Codorus, Jerusalem, Zion's, David's and Bleymeyer's Church.....	232	59	52	..	...
Otterbein, in Baltimore, had no report.					
Wagner, in York.....	56	20	..	1	30
Weber, in Plainfield, Greenwich, Hanolden, Hamilton, and Mount Bethel	120	50	15	..	60
Helffrich, in Maxatawny, Long Swamp, Heidelberg, and Lowhill.	150	80	28	4	115

The following gentlemen sent in their statistics:

	Fam.	Bapt.	Conf.	Schools.	Pupils.
Weyberg, in Philadelphia.....	300	111	31***	..	...
Faber, in Old and New Goshenhoppen, and Great Swamp.....	250	51	34	..	...
Blumer, in Northampton, Allentown, Jordan, Schlosser's, and Egypt...	147	64	32	3	83

* Harbaugh copy, 35. ** Harbaugh copy, 108. *** Harbaugh copy, 51.

May the great Shepherd of the sheep, the Lord Jesus Christ, protect, preserve and multiply His congregations, which He has bought with His blood and gathered by His Spirit and Word! May He endow His servants and workmen with the grace and power of His Spirit more and more, so that they may truly feed with doctrine and wisdom the flock entrusted to their care! May He give His blessing to their work, that it may be to His honor, and the spread of His kingdom, and the salvation of many souls!

In the name of the Reverend Coetus, subscribed by

J. Christopher Gobrecht, *p. t. Pres.*
John Henry Helffrich, *p. t. Sec.*

COETAL LETTER SENT TO CLASSIS, MAY 2, 1776.

(N. B., No. 1170.)

Very Reverend, Very Learned, Highly Esteemed Fathers in Christ:

In pursuance of our duty, we send the accompanying Minutes of Coetus held in Lancaster, May 1st, 1776, to the Reverend Fathers. On account of the small number of the ministers present, it is but a brief report of the state of the Reformed churches in Pennsylvania. We hope the same will be accepted by the Reverend Fathers as satisfactory.

Do. Ingold, after the lapse of a year, left the congregations at Worcester and Witpen, which he had accepted without the previous knowledge of Coetus.* He left on account of differences which arose between him and the congregation (in regard to the salary which the congregation would not pay him, according to promise), and is supposed to be settled at present in Easton.

It was the purpose of the Coetus to let these congregations, namely, Worcester and Witpen, remain for some time without a minister, since they conducted themselves so badly towards their first pastor, Do. Gebhard, that he found himself compelled to leave them and to accept another call. At present these congregations have taken as their pastor a bad person,** who, at the Coetus in Philadelphia, requested permission to preach, but was refused, and who, nevertheless, here and there, recited a sermon learned by heart to bad congregations. We cannot prevent such occurrences, as we can get no assistance from the secular authorities.

Do. Otterbein is still in Baltimore. The contents of the 5th Article of the Minutes of Coetus held in Lebanon, 1775, were not approved by all, but only by some, of the ministers.

Meanwhile, since Mr. Wallauer is said to have left Baltimore, we trust that the dissensions will somewhat abate.

The Coetus has received twenty-eight pounds, Pennsylvania currency, whereof ten pounds have been given to the widows, and, since no schoolmasters made application, the remaining eighteen pounds were put in the widows' fund.

We express our sincerest gratitude to the Reverend Fathers for the donations which we received. Since very few of the ministers receive their full salary of 450 guilders from their congregations, and we need our salary for our own support and that of our families, especially in the present sad and troublous times, it is not the surplus of our salaries which we devote to our widows' fund, but that which we take from our necessary support.

* See, however, Minutes of 1775, Art. VII, and Coetal letter of 1775, p. 352.

** The church records show that this man was John H. Weikel.

The good God is indeed the Judge of the widows and the Father of the orphans, yet it is our duty to care for our families according to our ability, for when a minister dies and leaves a family, its members must necessarily live in the greatest poverty, when, forsaken by the congregation and without any means of their own, they lack a proper support.

This has brought us to the resolution to establish a widows' fund, in order thereby to afford some relief to the families we may leave in destitution.

We have begun this fund not relying on our own strength, but depending upon the providence of God, who shall awaken compassionate hearts, willing to come to our aid with their means.

If the Reverend Fathers knew our circumstances accurately, they surely would not reduce their donations, much less withhold them, but rather increase them, as they can bestow the same nowhere else better and with more blessing.

We commend ourselves, and all the Pennsylvania churches, to your further protection and paternal affection, and remain, with dutiful submission,

Very Reverend, Very Learned, and Highly Esteemed Fathers in Christ, your most obedient servants.

Subscribed in the name of the Reverend Coetus by

JOHN CHRIST. GOBRECHT, *p. t. Pres.*
JOHN HENRY HELFFRICH, *p. t. Sec.*

LANCASTER, *May 2d, 1776.*

MINUTES OF THE COETUS OF PENNSYLVANIA, HELD IN READING, APRIL 28-29, 1777.

(HARBAUGH MSS., No. 52.)

There were present, Dos.:

John Henry Helffrich, *p. t. President,*	pastor in	Maxatawny.
Philip Leydich,	"	Pottstown.
William Hendel,	"	Tulpehocken.
Conrad Bucher,	"	Lebanon.
Nicholas Pomp,	"	Falkner Swamp.
John Theobald Faber,	"	Goshenhoppen.
Christopher Gobrecht,	"	Cocalico.
John William Weber,	"	Plainfield.
Daniel Wagner,	"	York.
C. Wack,	"	Tohickon.
Conrad Steiner,	"	Lehigh.
Samuel Dubendorff,	"	Germantown.
John George Wittner, *p. t. Secretary,*	"	Upper Milford.

The absentees were, Dos.:

Weyberg,	"	Philadelphia.
Otterbein,	"	Baltimore.
Henop,	"	Frederick.
Blumer,	"	Northampton.
Boehm,	"	Hanover.
Waldschmidt.		
Christ. Faber,	"	Taneytown.
Dallicker,	"	Valley [N. J.].
Ingold,	"	Easton.
Helffenstein,	"	Lancaster.
Weymer,	"	Conococheague.
Neveling,	"	Amwell.

The above-named ministers, with their elders, having arrived in Reading, Mr. Helffrich preached in the morning from Acts ii. 3, 4. After the service, they proceeded to elect

a president and a secretary. Mr. Helffrich was made President and J. Wittner, Secretary.

SESSION I. 2 P. M., APRIL 28TH.

Article I.

After the usual questions concerning the true condition of the congregations and the service which the ministers perform in them, it appeared, from the reports of the ministers and elders, that the ministers preach the divine Word with much diligence and care; that they administer the Sacraments, hold catechetical instruction, and visit the families, but not always and in every instance with the desired result—that men may be brought to true knowledge and improvement of life; although the Lord here and there gives to His Word power and blessing, so that thereby the divine glory and the happiness of many men are promoted.

Article II.

The request of the congregation in Germantown to give them Mr. Dubendorff as minister was granted. But as no formal call had been drawn up, the congregation was directed to send the call, in the near future, to the President for confirmation.

Article III.

The congregation in Easton, which Mr. Ingold serves at present, complains that the congregations which were formerly connected with Easton had withdrawn several years ago, and accepted Mr. Weber as their minister; but Easton alone cannot support a minister, and therefore asks for a reunion of the divided charge.

Resolution: Since the Coetus, in the absence of most of the elders of said congregation, cannot decide anything in this case, it was resolved that a commission, consisting of several ministers, shall go to Easton on the 4th of June and consult with the elders and members of all the congregations, and consider ways and means how the people of Easton may be helped.

Article IV.

The congregations, Dunkel's Church, Rosenthal, Jacob's

Church and Organ Church, request that a man by the name of Hertzel may be examined and ordained, so that he may become their minister.

The Coetus resolved: Since is was learned that said Hertzel is induced only by temporal considerations to desire such an important office, neither his desire nor that of the congregations can be granted; therefore, the congregations are requested to avoid Hertzel, and to have patience until we can supply them with a regular minister, especially since they have thus far been served by the neighboring ministers, and shall also be served by them in the future.

Article V.

The congregations in Shippensburg, Carlisle, Lower Settlement and Hummelstown request us to examine and ordain a man by the name of Runckel, so that he may be their minister.

Resolution: Since Runckel has, for some years, already been instructed by several ministers, and has shown his diligence in the holy office of the ministry, and also has good testimonials from ministers and congregations, and since these congregations are very far from us, so that they can seldom be visited, therefore it was resolved that said Runckel be examined, and, if found capable, be sent to the congregations as catechist. (This examination took place to the satisfaction of Coetus.) For the present the Sacraments shall be administered by other and regular ministers until Mr. Runckel, if he passes a peremptory and rigorous examination at the next Coetus, and if the approval of the Reverend Fathers can be obtained, may receive ordination, and serve said congregations as regular pastor.

SESSION II. A. M., APRIL 29TH.

Article VI.

Mr. Stahlschmidt (see Art. II and III of last year's Minutes) asked for a peremptory examination.

Resolution: Since Mr. Wagner alone cannot attend to the regular divine services, nor to the many other ministerial duties, because the congregations in the neighborhood of York are widely scattered, it was resolved to proceed with the

examination, in the presence of the ministers and elders. Mr. Stahlschmidt satisfied all examiners and auditors. He was given a text, 1 Cor. iii. 9, from which to preach a trial sermon, and was promised ordination, through Mr. Helffenstein and Mr. Wagner, after his trial sermon had been preached and accepted.

Article VII.

As several ministers, partly with no excuse, partly with no sufficient excuse, again neglected the Coetus and did not appear, it was resolved, that if in the future any one shall fail to attend, except in cases of the greatest necessity, he shall be severely reprimanded, and a fine in money be imposed, which money shall be put into the Widows' Fund.

Article VIII.

Alas! on account of the sad war, many a praiseworthy observance is omitted, especially in regard to the keeping of the Sabbath Day and Christian exercises in the families at home. People at present think more of arms than of God's Word. It was, therefore, resolved that every minister shall take good care in his congregation to observe and to preserve everything which agrees with the duties of a Christian.

Article IX.

It was resolved that, God willing, our next Coetal meeting shall be held on the third Sunday before Pentecost of the next year in Lancaster, if existing conditions of the war permit it.

Statistics of those congregations whose ministers and elders were present:

Ministers.	Congregations.	Families.	Baptized.	Confirmed.	Pupils.
John Henry Helffrich	Maxatawny Long Swamp Heidelberg Lowhill	147	82	33	95
Philip Leydich	Pottstown Coventry New Providence	151	33	38	
William Hendel	Tulpehocken Swatara Muehlbach Heidelberg	177	76	36	110
Conrad Bucher	Lebanon Quittopehilla Warwick Manheim Rapho Donegal	161	112	20	98
Nicholas Pomp	Falkner Swamp	75	32	44	
	Vincent	40	15	35	
John Theobald Faber	Old Goshenhoppen New Goshenhoppen Great Swamp	244	65	20	
Christ. Gobrecht	Cocalico Muddy Creek Seltenreich Reyer's	92	46	. .	56
John W^{m} Weber	Plainfield Greenwich	143	40		
C. Wack	Tohickon Indian Creek Nockamixon	110	55	29	
Conrad Steiner	Lehigh Allen Township Moore Township	75	47	22	34
Daniel Wagner	York	57	20	22	40
John George Wittner	Upper Milford Salzburg Kestenberg	60	30	33	
Samuel Dubendorff, Germantown. (He has not handed in any statistics, because he has just arrived.)					

The following sent in their statistics:

Do. Weyberg	Philadelphia	300	124	41	100
Do. Blumer	Northampton Jordan Schlosser's Egypt	145	60	18	90

May the great God, who sent His holy Word into this part of the world, cause it to be spread abroad, through the power of His Spirit, to keep all teachers and listeners unblameable in His grace till the coming of Jesus Christ.

COETAL LETTER OF 1777.

(HARBAUGH MSS., No. 51.)

APRIL *29th, 1777.*

Most Worthy, Most Learned, and Most Honored Gentlemen and Fathers in Jesus Christ:

Notwithstanding the sad and hurtful war (may the Almighty soon end it, for the happiness and the welfare of America and His whole Church), which has already caused much distress in this country, and, alas, still continues, God, by His wonderful kindness, has preserved us thus far, so that we all, except a few in New York and New Jersey, were permitted to administer our office and to supply our congregations with services in proclaiming the divine Word and administering the Holy Sacraments.

For this reason, we held our Coetal meeting on the 28th and 29th of April, of this year, in the town of Reading, and have the honor to send the Reverend Fathers, in the accompanying articles and items, the Minutes of this Coetus and the matters transacted, of which we hope that the Reverend Fathers will not disapprove. Our Reverend and Highly Honored Fathers will also please notice, from the Minutes, how many of the brethren neglected the necessary attendance upon our Coetus, and that therefore we have adopted the resolution under Art. VII. However, we must mention that some, on account of the war, and others, on account of much sickness in their congregations, excused themselves in writing; but we have no report, or reason, from the majority why they did not come. We also could not refrain from reporting the blessed and flourishing condition of the congregation in Reading. It is known that Reading in former years had fallen into a distracted and bad condition. But Mr. Boos, by the assistance of the Most High, and by extraordinary zeal and diligence in all parts of his laudable ministry in the congregation, has brought it into such order that it is second to none of the congregations of America. Mr. Boos is at present a learned and brave soldier of Jesus Christ, and leads a blameless life. He is not only beloved by the whole population of the considerable town of Reading, but all the members of the Reverend Coetus also honor him with special respect and friendship. Therefore, we all beg of our Most Reverend Fathers kindly to accept Mr. Boos, especially since it would be detri-

mental to our Church in this country still longer to reject such a worthy and sincere servant of Jesus Christ.

We are very grateful for the 200 fl. received from Do. Weyberg, upon the order of the Reverend Fathers. The money shall be used for the best interests of the Church, so that we may be assured of the further care and kindness of the Reverend Fathers. Moreover, we pray to Almighty God for all spiritual and physical blessing, and for the unchanged and continuous welfare of the families of the Reverend Fathers and the whole Church of Holland, which, by divine providence, has for a long time already been a nurse and preserver of so many poor ministers and congregations in this country, and particularly in Europe. May the Almighty be her protection and her very great reward! May He, by His grace, preserve her in wholesome doctrine and holy walk! May He bless and increase her faith, and may He grant that her active Christian love may be a model and an example to all believers on earth! May the Lord also preserve us, by His faithful grace and most holy protection, especially in these dangerous times of war! May He make our Fathers and brethren in Europe mediators and conciliators between the kingdom of Great Britain and America, so that the desired sun of peace may soon shine for the welfare of His whole Church!

We remain, with due reverence, Most Reverend, Most Learned, and Most Esteemed Gentlemen and Fathers in Christ, yours obediently,

J. GEORGE WITTNER, *Sec. p. t.*

Given in UPPER MILFORD, NORTHAMPTON COUNTY, *May 6, 1777.*

MINUTES OF THE COETUS OF 1779.

(Hague 92, B. 124; Harbaugh MSS., No. 55.)

MINUTES OF THE COETUS OF PENNSYLVANIA, HELD IN LANCASTER, APRIL 28TH AND 29TH, 1779.

Present.		*Absent.*
W. Hendel, *President,*	Dos.	Weyberg,
A. Helffenstein, *Secretary,*		Neveling,
F. Henop,		Dallicker,
N. Pomp,		Leydich,
J. H. Helffrich,		Wittner,
J. Th. Faber,		Bucher,
A. Blumer,		Waldschmidt,
C. L. Boehm,		Otterbein,
J. W. Ingold,		Weymer.
C. Gobrecht,		
D. Wagner,		
C. Wack,		
John Conrad Steiner.*		

In the preceding year, 1778, the meeting of the ministers and elders was appointed to be held in Lancaster. But because at that time the tumults of war were very great in that section, and therefore only a few were present, nothing important was transacted, except only this: William Runckel, a former schoolmaster in Tulpehocken, a man of good gifts and of a Christian life, applied to the Coetus held in Reading, 1777, for admission to the ministerial office, having for several years previously prepared for it. He was carefully examined and found qualified. Permission was given him to preach, and he was also promised that, if he should diligently study in the future and otherwise conduct himself as becomes a faithful minister, perhaps ordination would be conferred upon him. Now, Mr. Runckel, supplied with the best testimonials, again asked for ordination, and his congregation

* The Harbaugh copy adds: Christian Stahlschmidt and John William Weber.

also, through their delegates, very urgently petitioned for it. He was, therefore, again examined, chiefly in pastoral theology. Whereupon Mr. Hendel and Mr. Wagner were commissioned to ordain him.

A. D. 1779.

On April the 28th the ministers, named above, met in Lancaster, most of them with their elders; the others, on account of the extreme hard times, without their elders. Mr. Wittner, who two years ago was Secretary, did not appear in the meeting. Mr. Hendel, as one of the oldest of the brethren present, was elected President, and Albert Helffenstein, Secretary. Before the opening of the meeting, Mr. Henop preached an edifying sermon on Matt. xi. 30. After earnest prayer, the following business was transacted, beginning at 2 o'clock in the afternoon:

Article I.

The question was put by the President to all the ministers concerning the internal and external condition of their congregations. All replied that, although the external condition of their congregations was much confused by the existing disturbances, yet it was still endurable. But the internal condition of the congregations is, unfortunately, very bad. However, there are, thanks to God's gracious love, many souls everywhere that sincerely seek God and heartily love Him.

Article II.

Resolved, that the ordination conferred by a few ministers upon Mr. Runckel be approved by the whole Coetus.

Article III.

The congregations, Manheim, Rapho, White Oaks and Maytown, presented a call for Mr. Runckel as their regular teacher and minister. The call was confirmed by the whole Coetus, with the provision, however, that Mr. Runckel serve the congregation in Carlisle every four weeks together with the congregations mentioned above, and shall not cease serving Carlisle until permitted by Coetus to do so.

Article IV.

Mr. Twifood, a candidate of the High Church [Episcopal] of England, who for some years has supplied several congregations of that Church with preaching, applied for ordination.

Resolved: After mature consideration of the request and all the circumstances, that ordination cannot be granted to him for the present, for the following reasons:

a. Because thereby the order of our Church would be overthrown, for such a request must come from the congregation, through its delegates.

b. On account of the conditions of the Episcopal Church the congregations must declare that they recognize a minister ordained by us as their lawful minister.

If at a future Coetus the request should be presented in this form, and Mr. Twifood should be supplied with good testimonials and subject himself to all the regulations of the Christian Church as they are in use among us, then, because of the love we bear the members of the Episcopal Church, he shall not be refused ordination.

Article V.

The congregation in Donegal applies, in writing, presented by a delegate, for a minister, since Mr. Bucher, on account of sickness, can no longer serve them.

Resolved: The congregation must either unite with Manheim, Rapho, White Oaks and Maytown in their call for Mr. Runckel, or accept him as their minister without such call.

Article VI.

The two congregations in Worcester and Witpen send in a memorial in which they ask to be supplied with a minister.

Resolved: Because the two congregations in Worcester and Witpen behaved in an unchristian manner for several years, and especially because they accepted as their minister a bad man, an adventurer, who was neither called by God nor by His Church, therefore it is first of all demanded of them that they acknowledge, before the Reverend Coetus, in writing, their unchristian conduct, ask for forgiveness, and promise henceforth duly to subject themselves to all Christian regulations

of the Reverend Coetus. Afterwards they may extend a call to a minister of the Coetus.

Article VII.

On account of vices and other irregularities frequently invading the congregations, the question was asked how to deal with, and what to do to resist and check them as much as possible.

Resolution: First of all we acknowledge, in deep humility and self-abasement, our utter inability, and confess that, without the grace of God, we cannot accomplish even the least. However, in reliance upon divine help, we resolve the following:

a. An earnest and hearty admonition shall be drawn up and printed, addressing all men in general, and the members of our congregations in particular.

b. We pledge ourselves, in the presence of the Chief Shepherd and Bishop of souls, with sincere prayer and supplication, to use, more than ever before, all earnestness and zeal, both in public sermons and in pastoral visitation, and to become instruments by which the kingdom of Christ may be built up and the dark kingdom of Satan may be destroyed.

William Hendel, Nicholas Pomp and Albert Helffenstein were appointed a committee to prepare the admonition, which is to be printed.

Article VIII.

The question was asked where the Coetus shall be held next year.

Resolved: Because this cannot be stated with certainty at present, on account of the existing troubles, it shall be left to the judgment of the brethren whose names are mentioned first, to call a meeting when and where they think best.

J. W. Hendel, *Pres. p. t.*
Albert Helffenstein, *Sec. p. t.*

Statistics of 1779 of those congregations whose ministers were present:

Ministers.	Congregations.	Families.	Baptized.	Confirmed.	Schools.	Scholars.
Hendel	Tulpehocken, Muhlbach, Heydelberg, Bethel	178	69	58	5	135
Helffenstein	Lancaster	246	87	36	2	137
Henop	Frederick, Glade, At the Mountains	219	89	23	2	105
Pomp	Falkner Swamp, Vincent	106	75	40	2	
Helffrich	Heidelberg, Lowhill, Maxatawny, Longswamp	145	138	60	4	120
Faber	New Goshenhoppen, Old Goshenhoppen, Great Swamp	270	69	48		
Blumer	Northampton, Jordan, Egypt, Schlosser's	143	59	48	4	147
Boehm	Kreutz Church, Abbotstown, Bermudian, David's church, Hanover.	159	111	85	4	148
Ingold	Easton	30	13	5	1	35
Gobrecht	Muddy Creek, Cocalico, Seltenreich, Reyer's	74	48	25	2	35
Wagner	York, Kreutz church, Schlosser's	109	40	27	3	105
Wack	Tohickon, Indian Creek	90	33	40	1	15
Stahlschmidt	Quickel's, Freyen, Bleymayer's, Schierster's	104	56	28	3	61

Steiner's statistics are wanting.

COETAL LETTER OF 1779.

(Hague 92, B. 125.)

Very Reverend, Learned, and Honored Sirs and Fathers in Christ:

From the accompanying Minutes your Reverences will gain a sufficient idea of the present state of the congregations belonging to the Pennsylvania Coetus. We wish, with all our hearts, that we could give better news. But the times were, and still are, such as to compel us humbly to recognize it as a special favor of the Lord that we have not been utterly consumed. From this your Reverences, with the wisdom peculiar to you, will easily comprehend the difficulties which confront us at the present time, both in our vocation and in our endeavor to earn a living. Indeed, Venerable Sirs and Fathers, these difficulties are so great that nothing but the divine grace and your fatherly affection can enable us to overcome them. Your reply to the Acts of our Coetus, A. D. 1775, which has duly come to hand, was of such a nature. We rejoiced at the kind approbation bestowed upon most of our proceedings and resolutions, and we thank you heartily for the new support of which you assured us, and for a continuance of which, being so much in need of it, we again humbly beseech you. May the Great Shepherd and Bishop of our souls, our Lord and Saviour Jesus Christ, build up His Zion in all places and to the ends of the earth. Especially may He, in the future as in the past, permit His Church in Holland to remain like a city built on a high mountain; and may He, from the fulness of His divine all-sufficiency, pour out all manner of spiritual and temporal blessings upon its high protectors and worthy servants, to the inspiration, comfort and aid of other churches that humbly revere and sincerely love you as their mother. The whole Coetus of Pennsylvania utters this wish and prayer. In its name we subscribe ourselves,

Very Reverend Sirs and Fathers in Christ,

Your obedient, humble servants,

W. Hendel, *Pres. p. t.*

Albert Helffenstein, *Sec. p. t.*

MINUTES OF THE COETUS OF 1781.

(Hague 92, B. 127; N. B., No. 1180; Harb. MSS., No. 56.)

MINUTES OF THE COETUS OF PENNSYLVANIA, HELD IN PHILADELPHIA, MAY 9TH, 1781.

Since, because of the tumult of war, it could not be determined at the last Coetus where the meeting could be held next year, the decision was left to a later time, when it was decided to meet in Philadelphia.

The opening of Coetus took place on the appointed day, when Mr. Helffenstein publicly delivered a sermon, on 1 Cor. ix. 26-27, at 10 A. M. in the church there.

SESSION I.

The question concerning the condition of the congregations was put to each of the brethren present. It appeared from their answers that as they scattered the seed in the hope of blessing, a few had come to a knowledge of their sin and confessed the necessity of their redemption through Christ, but the larger number were satisfied with an external discharge of their religious duties. Especially did they regret that, although the end of this terrible war should be prayed for in repentance and faith, yet, on the contrary, the war still increases the vanity, and many indulge, without shame and decency, in the most abominable vices.

In order that the Reverend Fathers may more easily understand this report, we hereby give the changes made by some of the brethren:

Mr. Helffenstein left Lancaster and took charge of his old congregation in Germantown, in the hope of having more fruit there.

Mr. Faber has accepted Lancaster. He left Goshenhoppen because they did not give him the necessary support, which they were sufficiently able to do.

Mr. Dubbendorf left Germantown and accepted a congregation, Lykens Valley, which is far distant. This old gentleman had the misfortune to come over with the Hessian troops,

and remained for quite a time among the British in New York. Therefore, he was suspected of siding with the British, and lost the confidence of the people in Germantown.

Mr. Gobrecht likewise left his congregation and accepted McCallister, which congregation was formerly served by Do. Boehm.

Mr. Wittner died on the 25th of December, 1779, and Mr. Bucher on the 15th of August, 1780.

Mr. Ingold, since his arrival here, has not conducted himself according to the satisfaction of his brethren. His first congregations were Worcester and Skippack, which he accepted without consulting the brethren. He agreed with them upon a salary, which the people were unable to raise another year, or did not desire to do so. At the close of the year the congregation offered him a smaller sum, and said if he should not be satisfied with this they would close the church against him. Thereupon Mr. Ingold preached no longer for them, but continued to live in the parsonage until he no longer dared to remain there. He then moved to another house in the neighborhood, where he wholly consumed the gathered crumbs. His brethren were sorry for him, gave him oral and written advice, and helped him to Saucon. But here again he immediately left and went to Easton, hoping to draw the united congregation to him. But this he could not do, partly because they did not desire Mr. Ingold, partly because they were served by other brethren whom they would rather retain until a later time. But Easton being a small congregation and unable to support him, and he, in addition, losing the love of the people, and finally even being persecuted, tried to gain the favor of Goshenhoppen. He offered to take only as much salary as their kindness and free-will should give. The result was that two small congregations allowed him to preach in their churches; but the strongest congregation, New Goshenhoppen, protested against this, and many persons also in the two smaller congregations did not want to have anything to do with him until he should be accepted by the three united congregations as their minister. Nevertheless, Mr. Ingold settled among these congregations on his own account. Hence, there arose the greatest confusion among them, which a committee of Coetus tried to

settle. But Ingold opposed and frustrated the attempt of his brethren. When all these actions of this man were placed before Coetus, the following resolution was adopted:

a. That the three united congregations shall meet for the election of a minister. Mr. Ingold may be a candidate in this election, if the congregations so agree.

b. That this action be recommended, in writing, to the congregations, and Mr. Ingold likewise be advised to help in bringing about this election; otherwise the Coetus will be compelled to take extreme steps in his case.

SESSION II.

The congregations, Saucon and Springfield, desire a minister. Coetus has allowed them to call one of the Coetus.

Mr. Dubbendorf complained, in a letter, of the poverty of his congregations, which could not give him the necessary support; also of the danger of entirely perishing, since his life was in great danger because of the Indians. The Coetus resolved to send him fifteen pounds from the money paid in.

The congregations which Mr. Gobrecht left asked for a minister. The Coetus allowed them also to call a minister of the Coetus.

The congregations which Mr. Bucher served extended a call to Mr. Runckel, and, if he should not accept, they ask that these congregations might be served by neighboring ministers.

SESSION III.

The letters which Coetus received from the Reverend Fathers are the following: Amsterdam, October 15th, 1778; Hague, March 9th, 1779; together with a draft for 450 Holland guilders. When these letters were read, the Coetus, in all reverence, considered itself under obligation to satisfy the request of the Reverend Fathers. We are also grateful for the draft and the Minutes of the Synod of North Holland, held in Amsterdam, July 28th, 1778.

Since the Reverend Fathers demand that the widows and schoolmasters shall have a share in their kind gift, we shall report to the Reverend Fathers in our next Coetus concerning this, in case the draft should be paid. We hereby also report, according to the desire of the Reverend Fathers, to-

gether with the statistics, the number and names of the congregations which each minister serves, and by which the ministers have been called.

Statistics of the congregations:

	Fam.	*Bapt.*	*Conf.*	*Scholars.*
Albert Helffenstein, Germantown	—	—	—	—
Caspar Weyberg, Philadelphia	—	161	70	120
Abraham Blumer, Northampton, Jordan, Schlosser's, Egypt	141	69	71	135
William Runckel, Carlisle, Blaser's, Maytown, Rapho, Manheim, White Oaks	90	53	57	42
Caspar Wack, Tohickon, Indianfield, and Swamp	110	72	21	40
William Hendel, Upper Tulpehocken, Lower Tulpehocken, Swatara, Muhlbach, Heidelberg	169	80	48	51
John Henry Helffrich, Maxatawny, Heidelberg, Lowhill, Upper Milford, Salzburg	180	75	40	100
Nicholas Pomp, Falkner Swamp and Vincent	150	60	48	—
Christopher Gobrecht, McCallister, Kreutz Church, Abbottstown, Bermudian	147	58	158	—
Frederick Dallicker, Rockaway, Valley, Foxhill	73	23	65	—

On account of the disturbances caused by the war, the number of Mr. Weyberg's families could not be obtained this year.

Concerning the statistics, we wish to remark that at the next Coetus they shall be more fully transmitted. The Reverend Fathers will until then delay their kind intention to enter our names into their ministers' book.*

At the close of the Coetus the question was raised as to where the next meeting should be held, when Reading and the third Wednesday before Ascension Day were decided upon.

ALBERT HELFFENSTEIN, *Pres. p. t.*
CASPAR WEYBERG, *Sec. p. t.*

* This Year Book, containing the names of all the ministers and theological professors in connection with the Church of Holland, was entitled: *Naamregister der Predikanten zo van de Nederdeutsche als Walsche en Englische Kerken*, etc. Leiden, Boekdruckery, Van Damme. It contained a full list of the Reformed ministers of Pennsylvania, together with their congregations, at least from 1750-1797. Copies of these years are in the Royal Library at the Hague. See, also, Coetal Letter of 1786, Sec. 7.

MINUTES OF THE COETUS OF 1782.

(Hague 92, B. 128; N. B., No. 1181½; Harb. MSS., No. 57.)

Very Reverend Sirs, Especially Much Beloved Fathers:

We hereby send to your Reverences the statistics of the churches, and also the Minutes of the Coetus of Pennsylvania, 1782, hoping that your Reverences will receive them and be pleased with them.

MINUTES OF THE COETUS OF PENNSYLVANIA, HELD IN READING, IN PENNSYLVANIA, MAY 1ST, 1782.

The Coetus was opened at 10 A. M. in the church in Reading with an edifying sermon by Brother Weyberg, on 2 Cor. iv. 6. After the service, Mr. Weyberg was elected, by a majority of votes, President, and Mr. Pomp, Secretary.

The ministers who were present with their delegated elders were the following:

Weyberg,	Pomp,	Leydich,
Otterbein,	Waldschmidt,	Hendel,
Daelliker,	Helffrich,	Wack,
Wagner,	Faber,	Runkel,
Blumer,	Neveling,	Weber,
Boehm,	Gobrecht,	Henop.

The following did not appear, but sent in a written excuse for various reasons:

Helffenstein, Ingold, Weymer, Dubbendorff.

On the same day, in the afternoon, the said ministers and elders went into the school-house of the congregation, where the sessions began with the invocation of the divine name, and the following business was transacted:

1. The President asked each of the ministers present how, and with what blessing, he had worked in his ministry. These questions were answered to our joy, according to the unanimous testimony of the delegated elders. Of these reports we can only state in general, since it would be too lengthy to report every answer in particular, that the holy ministerial office in these sad times is everywhere more accept-

able to the congregations than ever before, and it is discharged with great blessings to many souls.

2. Mr. Ingold, who was not present at the Reverend Coetus, having left the congregations in Goshenhoppen half a year ago, informed the Reverend Coetus, by a letter presented by an elder, that he had begun to serve the congregations Easton, Dryland and Greenwich. The Reverend Coetus was obliged to approve of his action, because for several years it has been thought advisable to allow all vacant congregations to call a minister of the Coetus according to their pleasure; even as a minister is also at liberty to accept such congregations at pleasure. Since these privileges are found not to be disadvantageous, but rather beneficial, both on the part of the ministers and on the part of the congregations, the Reverend Coetus intends to grant them also in future.

3. The congregations of Allen township, Moor township and Lehigh with sorrow reported to the Reverend Coetus the decease of Mr. Steiner, who had been their beloved minister. They applied for another capable minister. After a careful investigation of the circumstances, the Reverend Coetus answered the delegates that the three said congregations, on account of the congregation of Dryland, which immediately after Mr. Steiner's death had left them and united with Easton, should unite with some other congregation, which may be found either in Dryland or in Plainfield [township], so that if they call a minister they may also raise the necessary salary.

4. A congregation in Westmoreland County, a district near Pittsburg, in Pennsylvania, a new settlement, where there was no German minister heretofore, very earnestly petitioned for an able minister, whom it promised eighty pounds annually, together with other necessaries of life. Since Mr. Weber showed an inclination for this congregation, the Reverend Coetus resolved to recommend him, so that he may receive a regular call to that place.

5. Mr. Daellicker informed Coetus why he had left his former field in New Jersey, including the congregations Rockaway, Valley, and Foxhill, and, a few months ago, accepted a call from the congregations of Goshenhoppen. Said congre-

gations which Mr. Daellicker left petitioned the Reverend Coetus at this time for another able minister. This was granted them in the same way as we are accustomed to treat all other vacant congregations. But since the congregation in Amwell, which is in the neighborhood of said three congregations, and at present served by Mr. Neveling, is not able to give a sufficient salary to a minister, therefore the Reverend Coetus resolved that this congregation shall unite with the other congregations which Mr. Daellicker left, so that they may unitedly call a minister, whom they can provide with a sufficient salary, and also with a house, which should be located in the center of the four congregations.

6. Some men appeared in the name of three other congregations in West Jersey, from the places Nolton, Hartwich and Newton, who likewise desired a minister to supply them with the Word of God and the Holy Sacraments. But the Reverend Coetus could not promise them anything beyond the liberty to call a capable minister of the Coetus, as is allowed to all vacant congregations.

7. The congregations in Lebanon presented a written request to be henceforth supplied by Mr. Runckel; and because Mr. Runckel was not only willing to do this, but also showed that he could serve the congregation from time to time without neglecting his other congregations, the Reverend Coetus confirmed this call.

8. Mr. Wack notified the Reverend Coetus that he had accepted a call from the congregations in Saucon and Springfield. Since these congregations were at liberty, according to a previous resolution, to call any minister of the Reverend Coetus, the call was unanimously confirmed.

9. The congregations, Tohickon, Indianfield and Great Swamp, which, by the departure of Mr. Wack, had become vacant, asked, through delegates, for another minister. The Reverend Coetus could do nothing but give these congregations liberty to call a minister. This liberty was also granted to several other congregations, namely, to the congregation in Reading, which Mr. Boos has at last been obliged to leave, and also to the four united congregations, Muddy Creek, Cocalico, Seltenreich and Reyers, which were last served by Mr. Gobrecht.

10. From the complaints of the congregation in Baltimore, the Reverend Coetus noticed, with great sorrow, that Brother Boehm, on account of physical infirmities, becomes more and more unfit for the ministry. His infirmities are gout and epilepsy, which commenced a few years ago, and increased to such an extent that, by the unanimous judgment of Coetus, he was declared unable to perform his ministerial duties. It, therefore, devolved upon us to deliberate how both this disabled brother and also the congregation, which asked for another minister, might be assisted. After we all had taken this affair to heart, and given thought how, in such a sad case, counsel and help might be given, a motion was finally made, and unanimously adopted, that the congregation, for some time to come, grant to Mr. Boehm the necessary support, but at the same time shall have liberty to call another minister, if it can give him a salary besides Mr. Boehm's. But because the burden of paying the salary of two ministers might be too heavy for the congregation, especially in these hard times, the Reverend Coetus resolved to have recourse to the Fathers in Holland, and respectfully to ask them to send something towards the support of Mr. Boehm. We hereby ask for such real help as the Reverend Fathers have given to us often before.

11. Brother Weyberg showed the Reverend Coetus a bill of exchange, dated Amsterdam, December 5, 1778, for 450 guilders, which sum, however, has not been received thus far. But the Coetus rejoices on account of the charitable donations which still continue to be given by the Reverend Classis of Amsterdam to the poor congregations of this country.

12. The business having been finished, it was resolved to hold the next Coetus in Philadelphia, on the third Wednesday before Ascension Day.

Finally, the Minutes, of which this is a copy, were signed in the original by all the ministers and elders, as is always customary. But this copy is signed in the name of all by

CASPAR WEYBERG, *President.*
NICHOLAS POMP, *Secretary.*

STATISTICS OF THE REFORMED CONGREGATIONS IN PENNSYLVANIA AND MARYLAND, MAY 1ST, 1782.

MINISTERS.	CONGREGATIONS.	Families.	Baptized.	Confirmed.	Schools.	Pupils.
Caspar Weyberg	Philadelphia.	†2000	151	63	2	140
N. Pomp	Falkner Swamp, R.*	85	40	4	2	50
	Vincent	45	15	12	1	30
A. Helffenstein	Germantown	165	45	33	3	
Fr. Henop	Frederick, R.	92	64	36	1	71
	Middletown	39	31	7	1	25
	Glade	24	20	5	1	15
John Helffrich	Maxatawny, R. / Lowhill / Heidelberg / Upper Milford / Salzburg	155	82	47	4	130
Fr. Daelliker	New Goshenhoppen, R. / Old Goshenhoppen / Great Swamp	170	33	35	3	
Weber	Plainfield, R. / Hamilton	65	25	1	1	40
W. Hendel	Tulpehocken, R.	43	21	20	1	50
	Host	55	32	41	1	55
	Bethel	19	8	8	1	22
	Heidelberg	24	9	5	1	26
	At Blue Mountain	26	7	28	1	24
Th. Faber	Lancaster	300	46	19	1	60
C. Gobrecht	Hanover, R. / Kreutz Ch. [Christ Church] / Abbots Ch. / Bermudian	96	64	24	4	58
D. Wagner	York	70	24	36	1	50
Ph. Leidig	Trappe / Coventry / Pottstown	151	38	32		
Caspar Wack	Lower Saucon, R.	43	22			
	Springfield		19			
	Nockamixon		12			
Chas. Boehme	Baltimore	74	30			
Abraham Blumer	Northampton	49	28			
	Jordan	30	13	3		
	Schlosser's	33	25	8	1	46
	Egypt	38	14	12	1	53
William Runkel	Blaser's	20	8		1	11
	Maytown	11	12		1	12
	Rapho	13	5		1	7
	Manheim	14	7		1	7
	White Oaks	15	7			

* R. stands for residence (of ministers).

† Sittings in the church.

COETAL LETTER OF 1782, ADDRESSED TO THE CLASSIS.

(N. B., No. 1184.)

Very Reverend, Most Learned, and Most Esteemed Gentlemen and Fathers:

Time will show whether the Reverend Fathers have received the Minutes of the previous year, and whether these will have the same fortune.

In these Minutes the Fathers will criticize that the vacant congregations have been given liberty to call a minister of the Coetus. But the Reverend Fathers will notice that no minister, on this account, shall leave his congregations without good cause. Since for the present time no new ministers can be expected, we desire thereby to satisfy the vacant congregations, and to retain them in the Coetus.

The draft to Mr. John Erkelens would have been paid long ago if our paper money had retained its credit. I must state, to the credit of this gentleman, that he will pay the money, to the satisfaction of Coetus, as soon as the conditions of our country improve.

We further commend ourselves to the favor of the Reverend Fathers, which we so long enjoyed, and call ourselves, in all sincerity,

Our Reverend Fathers' most devoted and humble co-laborers,

CASPAR WEYBERG.

MINUTES OF THE COETUS OF 1783.

(Hague 92, B. 129; N. B., No. 1186; Harb. MSS., No. 58.)

MINUTES OF THE COETUS OF PENNSYLVANIA, HELD IN PHILADELPHIA, MAY 14TH, 1783.

Present.

Pomp, *p. t. President;* Weyberg, Helffenstein, Hendel, Otterbein, Leydich, Helffrich, Neveling, Wagner, Runckel, Dallicker, *p. t. Secretary.*

Absent ministers who sent in excuses that were recognized as valid: Do. Dubendorf, in Lykens Valley; Do. Gobrecht, in Hanover; Do. Wack, in Saucon; Do. Weber, in Fort Pitt.

Do. Ingold, in Easton, sent an excuse, but it was not valid.

Gentlemen who perhaps were unable to send in reasons for their absence: Do. Waldschmidt, in Cocalico; Do. Faber, in Indianfield; Do. Blumer, in Whitehall; Do. Henop, in Frederick; Do. Weymer, in Hagerstown.

The following ministers have changed charges since the last Coetus in Reading:

Do. Theobald Faber left Lancaster and accepted Indianfield, Tohickon, and Trumbauer's Church.

Do. Hendel left Tulpehocken for his former congregation in Lancaster.

Do. Neveling left Amwell, in New Jersey, and went to Reading, so that now that whole State, in which two or three ministers are very much needed, is without a regular supply.

Do. Weber took charge of the congregations which called him at the last Coetus, namely, Fort Pitt, Hantown, Hempfield and Mount Pleasant, in Westmoreland County, State of Pennsylvania.

Vacant congregations in Pennsylvania:

1. Worcester and Witpen.

2. Tulpehocken and united congregations, formerly served by Do. Hendel.

3. Allentownship, Moortownship, Lehigh, formerly served by Do. Steiner.

4. Muddy Creek, Cocalico, Seltenreich, Reyer's, where Do. Gobrecht was stationed.

In Maryland:

5. The one congregation in Baltimore, served formerly by Do. Boehm.

In West Jersey:

6. Rockaway, Valley, Foxhill, supplied by Do. Dallicker.

7. Nolton, Hartwick, Newtown, although partly served by the former [Do. Dallicker].

8. Amwell, formerly served by Do. Neveling.

The Coetus was opened, as usual, at 10 A. M., by Do. Pomp, as President, with a sermon on John xvi. 8-11, well worked out and applicable to the condition of our times.

SESSION I. 2 P. M.

The President began with invoking the indispensable assistance of God, who guides His Church. Then followed the usual investigation concerning the benefit and spiritual blessing of our common ministry. The answers of the few brethren who had met showed that up to the present time it was necessary to work under great difficulties, with more fear than hope, and that we must persevere with constant watching and prayer if we would expect blessing and joy in eternity. Yet it appeared to me as if a special joy and cheerfulness of spirit were to be seen in the ministers, and also in the faithful elders, on account of the blessed times of peace, whereby the Lord has crowned the physical and spiritual struggle of true Republicans. To us, as American ministers, under the supervision of the Reverend Fathers of Holland, this change of our government must be especially welcome, on account of the closer union with the Reverend Classis of Amsterdam and the Reverend Synods, which can be expected on account of the unrestricted fellowship now open to the two republics, which God may further bless.

Article II.

In accordance with the custom now prevailing among us, the congregations of Tulpehocken, etc., which earnestly petitioned for a new minister, were given permission to call a

minister of the Coetus and to accept him, if any one should be willing to serve them.

Article III.

According to Article V of last year's Minutes, the four congregations of New Jersey—Rockaway, Valley, Foxhill, and Amwell—were advised to unite, in order to better support a minister, and because the ministers are few. But three of them, namely, Rockaway, Valley and Foxhill, again appeared and showed the inexpediency of uniting with Amwell on account of the great distance. Amwell also, since the departure of Do. Neveling, did not make the least effort to secure a minister, but was very careless in this respect. Therefore these three congregations named above were again declared to be united congregations, as before, without uniting with Amwell.

Article IV.

The two congregations of Baltimore appeared before Coetus, through delegates; but, alas! with the old accustomed want of harmony, so that at present we must give up the hope of union. It was resolved to let the case rest with the decision of the last Coetus, Art. X, only with this modification, that the support of Mr. Boehm may cease, because the year of the promised support is ended.

SESSION II. MAY 15TH, A. M.

Article V.

A man by the name of Cyriacus Spangenberg, of Reidemeister, a cousin of Dubendorf, presented himself before Coetus, desiring to be admitted to the holy ministry, by examination and ordination; but inasmuch as, not only according to report, but also according to his own acknowledgment, he had already administered holy baptism without ordination, and had made application to Mr. Boos, desiring him to confer ordination upon him, who, however, it seems, was upright enough to refuse to do it, and especially because his conduct, as described by those who know him, is altogether more like that of a soldier and lawyer than a minister, the entire Coetus agreed to refuse this request.

SESSION III. 2 P. M.

Since the Reverend Fathers will see from the list of vacant congregations in what condition our churches are through lack of ministers, and since we also have many proofs of their paternal care regarding this want, therefore we are encouraged earnestly to petition that, by their kind help, some able and approved ministers, perhaps three or four, may be sent to this country from Germany. Since several of the vacant congregations are from time to time served by the brethren, it is infinitely better to secure a few honest men than many who lack this quality.

Article VII.

The bill of exchange for 450 guilders, dated Amsterdam, December 5th, 1778, which, through your paternal love and care, we received, is not yet paid. It may, perhaps, now be done, the times being more peaceful.

Article VIII.

Finally, it was resolved that the next meeting of Coetus, God willing, shall be held in Lancaster, on the second Wednesday before Ascension Day.

NICHOLAS POMP, *Pres. p. t.*
FREDERICK DALLICKER, *Sec. p. t.*

STATISTICS OF THE REFORMED CONGREGATIONS BELONGING TO THE REVEREND COETUS OF PENNSYLVANIA, MAY 14, 1783.

MINISTERS.	CONGREGATIONS.	Families.	Baptized.	Confirmed.	Schools.	Scholars.
Nicholas Pomp	Falkner Swamp	85	36	25	2	100
	Vincent	45	20	. .	2	50
Caspar Weyberg	Philadelphia (sittings)	2000	177	66	2	120
Albert Hellfenstein	Germantown	180	47	16	2	63
William Hendel	Lancaster	164	52	33	2	81
William Otterbein	Baltimore	32	10	. .	1	40
	Antietam	50	21	. .	1	25
Philip Leydich	Pottstown, Coventry, Trappe	152	29	32		
John Henry Helffrich	Maxatawny, Heidelberg, Lowhill, Upper Milford, Salzburg, Greenwich	175	92	35	6	164
John G. W. Neveling	Reading	100	12	10	1	75
Daniel Wagner	York	78	28	25	1	50
William Runkel	Lebanon, Kamerling, Jones', Hill Church, Donegal, Maytown, Rapho, Manheim, White Oaks	169	124	47	5	101
Christ. Gobrecht	Hanover, Christ Church, Abbotstown, Bermudian	125	65	45	5	
Caspar Wack	Lower Saucon	75	32	37	2	50
	Springfield	50	30			
Fred. Dalliker	New Goshenhoppen	95	37	17	2	48
	Old Goshenhoppen	45	18	8	1	32
	Great Swamp	37	12	26	1	31

MINUTES OF THE COETUS OF 1784.

(HARBAUGH MSS., No. 61; ACTS OF DEPP. 32, XIV, pp. 392-395.)*

MINUTES OF THE COETUS OF PENNSYLVANIA, HELD IN LANCASTER, MAY 12, 1784.

There were present:

Henop, *President*,	Weyberg,
Helffenstein,	Dubbendorff,
Pomp,	Runckel,
Weymer,	Faber,
Gobrecht,	Hendel,
Otterbein,	Wagner,
Wack,	Blumer, *p. t. Secretary.*

Absent:

Dallicker, on account of the death and burial of his wife.

Ingold.

Waldschmidt.

Weber, on account of the great distance.

Boehm, died in the summer of the previous year, in Philadelphia.

Leydich, died also last winter.

Neveling, who ministered to the church in Reading, and, in view of his age, might have been useful to the church for a long time, was struck with apoplexy last autumn, and was thereby disabled from further occupying his post.

Weber last year accepted a call from several churches near Pittsburg, which is 300 English miles from Philadelphia.

Pomp went from Falkner Swamp to Baltimore, where formerly Do. Boehm was located.

Dallicker went from Goshenhoppen to Falkner Swamp.

SESSION I. MAY 12, 1784, P. M.

After Do. Weyberg, on account of the absence of Do. Dal-

* We follow the translated copy of the Hague, because it is more complete.

licker, who, by reason of the death of his wife, could not attend our session nor take his place as President, had opened the meeting with a sermon on Acts xxvi. 18, well adapted to the circumstances of the day, and edifying, our business was attended to in the following order:

I.

In answer to the usual question, each of the ministers present gave information about the condition of his congregations, from which it appeared that all the ministers entertained the hope that their ministration would be followed with a blessing from the Lord, some more richly, others less so. In particular, some of the brethren gloried in the progress of the youth in knowledge and godliness.

II.

The congregations at Cocalico, Reyer's Church, Muddy Creek and Seltenreich, which were formerly served by Do. Gobrecht, but now for a long period have had no pastor, urgently asked for a minister, and were given the promise that they would be cared for as soon as possible.

III.

The congregations of Upper and Lower Tulpehocken, Heidelberg, and Swatara, where Do. Hendel was formerly located, also request a minister; whereupon it was resolved that the said congregations might call a minister of the Reverend Coetus, and that if none of the ministers could decide to accept such call, the congregations should be supplied with a minister as soon as one comes over from Holland.

IV.

The congregations of Amwell, Rockaway, Valley and Foxhill, in New Jersey (of which the first was formerly served by Do. Neveling, and the others by Do. Dallicker, but are now combined with each other), have called Do. Wack as their pastor; but since Do. Wack has declined the call, these congregations are promised that their supply will be attended to.

V.

The congregations of Worcester, Witpen and New Provi-

dence requested to have Do. Wynckhaus as their pastor. This John Herman Wynckhaus was born at Altena, in the County of Mark, ministered for two years to the congregation of Berchum, in the County of Limburg, and is provided with the most praiseworthy testimonials, from the University as well as from the Honorable Convention, and from that congregation. Hence, although said Do. Wynckhaus was not sent by the Reverend Fathers, we ask the Reverend Fathers that Do. Wynckhaus be considered a member of our Coetus. Meantime, consent was given that Do. Wynckhaus should minister to the congregations named above until we shall have received a reply from you.

VI.

The congregations of Old and New Goshenhoppen, and Great Swamp, request Mr. Frederick William Van der Sloot for their pastor. This Mr. Van der Sloot was born in Anhalt-Zerbst, and, according to his testimonials, has preached frequently, as candidate of theology, in the Cathedral of Berlin. For two and a half years he acted as Inspector in the Joachimsthal Gymnasium. As his other circumstances are the same as those of Do. Wynckhaus, mentioned in the previous article, the same action was taken regarding him: that he shall minister to the said congregations until we have ascertained the opinion of the Reverend Fathers.

VII.

The congregations in Allen township and Lehigh township (where Do. Steiner formerly preached) have made out a call, and presented it, for Do. Gobrecht, who is at liberty to accept this call. But in case Do. Gobrecht should not accept it, these congregations will be provided for as soon as new ministers arrive.

VIII.

The congregation in Reading has called Do. Henop; and if Do. Henop accepts this call, the congregations in Frederick, made vacant thereby, will be permitted to call a minister of the Coetus, and any minister thus called may accept the call.

SESSION II. MAY 13, A. M.

IX.

Members of the congregations in Lebanon and the Hill Church presented various complaints against their pastor, Do. Runckel; among others, this: that Do. Runckel, at the preparatory service before the Lord's Supper, examined and tested the members of the church separately, two by two. The opinion of the Coetus regarding this is: that although it is necessary that a minister have knowledge of the standing of the members of his church, yet, in order to obtain this, such methods shall be used by which he may expect to produce good results.

X.

From the two congregations in Baltimore, of one of which Do. Otterbein is pastor, of the other Do. Pomp, several complaints were presented of the one against the other. The question was raised whether these two congregations shall remain in their present condition, or be combined. The resolution of Coetus was to the effect that these two congregations, so long as they adhere to the teachings and customs of the Reformed Church, will be regarded as [separate] congregations belonging to Coetus, because no union can be expected.

XI.

Mr. Cyriacus Spangenberg, of Reidemeister, who last year requested to be ordained and to be admitted to the ministry, presented at this time also the same request to Coetus, whereupon, after deliberation, it was resolved to await the answer of the Reverend Fathers.

Resolved, That our next meeting of Coetus convene on the second Wednesday before Ascension Day in Reading.

FREDERICK L. HENOP, *Pres. p. t.*
ABRAHAM BLUMER, *Sec. p. t.**

* The Harbaugh copy is signed by all the ministers and nine elders present.

STATISTICS OF THE REFORMED CONGREGATIONS BELONGING TO THE COETUS OF PENNSYLVANIA FROM MAY 14, 1783, TO MAY 12, 1784.

PASTORS.	CONGREGATIONS.	Families.	Baptized.	Confirmed.	Schools.	Scholars.
F. L. Henop	Frederick Middletown Glade	152	76	27	3	102
C. Weyberg	Philadelphia	. .	170	68	2	120
A. Helfenstein	Germantown	180	47	26	1	
S. Dubbendorff	Lykens Valley Schwaben Creek	. .	36	41		
N. Pomp	Baltimore	100	24	21	1	50
J. H. Hellfrich	Maxatawny Lowhill Upper Milford Salzburg	140	82	58	4	160
Wm. Runckel	Lebanon Kamerling's Jones's Hill Church Donegal Rapho Manheim White Oaks	151	90	72	. .	98
J. Weymer	Elizabethtown in Maryland, and three country congregations. Period covered is two years	173	103	93	3	80
Fr. Dallicker	Falkner Swamp Vincent From Spring to May 10	130	7	. .	3	35
J. Th. Faber	Tohickon Indianfield Trumbauer's	200	65	31		
Chr. Gobrecht	Hanover Abbotstown Jacobs Church Lischys Church	135	43	35		
Wm. Hendel	Lancaster	162	63	41	2	74
D. Wagner	York	75	29	40		
C. Wack	Lower Saucon Springfield	170	60	34		
A. Blumer	Northampton Jordan Schlosser's Church Egypt	143	105	37	4	116

COETAL LETTER OF 1784.

(Acts of Depp. 32, Vol. XIV, p. 390, f.)

Very Reverend, Very Learned, Much Esteemed Fathers:

We herewith transmit to you the accompanying Acts of our Coetus, held the 12th and 13th of May, of this current year, in Lancaster, and request your opinion on the resolutions which we have adopted. At the same time we have the honor respectfully to answer your Reverences' esteemed letter, dated Amsterdam, May 5, 1783.

The Reverend Fathers desire to know the names of the congregations of the deceased Do. Bucher, and of Do. Gobrecht. To this we reply that Do. Bucher's congregations are the same as those served at present by Do. Runckel, which are mentioned in the enclosed statistics. The present congregations of Do. Gobrecht are likewise found in the statistics, and his former congregations are mentioned in the Minutes as vacant.

The draft for 450 fl. of December 5, 1778, concerning whose payment you expect information, has not yet been paid.

The Reverend Fathers state that they desire to receive an accurate report of the state of the congregations and to obtain the opinion of Coetus as to what can be done for their best interests.

They will be kind enough to observe the present state of the congregations from the Minutes themselves. Besides the calls mentioned in the Minutes, paragraphs 2, 3, 4, 7, and 8, another call was presented, after the close of the Coetus, from the congregations in New Jersey, Nolton, Hartwick and Newton. There are many vacant places here, but few laborers. And even if one or another member of Coetus may accept a vacant congregation, his former congregations thereby become vacant; and thus the Church in general is by no means advanced; wherefore we are greatly in need of several good and faithful ministers.

As sad experience has often taught us, that among those who offer themselves for service in Pennsylvania many a one fails, it is the opinion of most members of the Coetus that it would be most advantageous to the Church if young men could be prepared and qualified for the ministry here in this country. However, to establish a school, in which the salaries of at least three professors would have to be paid, is at present beyond our power, if we are not assisted by generous and loving support from outside.

To paragraph six, in which your Reverences ask if it would not be better that pastors and churches remained together a longer time, we reply that as every congregation of the Coetus has the liberty to call a minister, so every minister has the liberty to accept a call, especially when he can hope to do more good in his new congregation than in the former. It must also be remembered in this connection that several congregations, on account of their great extent, are, in the highest de-

gree, difficult to serve, and a person who is otherwise of good bodily constitution becomes old and weak by constant traveling, and therefore accepts with gladness a less laborious ministry. Moreover, many of us have been settled in our congregations for many years, and some of us are yet in our first congregations.

We close with a cordial expression of thanks for your great affection and active charity evinced toward the Pennsylvania churches and ourselves. May the Lord be your reward and portion for this! We commend ourselves and our churches to your further paternal remembrance, and always remain, with dutiful esteem,

Very Reverend Sirs and Fathers,

Your Reverences' most devoted servants,

FREDERICK L. HENOP, *Pres. p. t.*

ABRAHAM BLUMER, *Sec. p. t.*

LANCASTER, *May 13, 1784.*

MINUTES OF THE COETUS OF 1785.

(Hague 92, B. 136; Harbaugh MSS., No. 66.)

MINUTES OF THE COETUS OF PENNSYLVANIA, HELD IN READING, APRIL 27TH AND 28TH, 1785.

Present.

Blumer, *p. t. President*, Northampton,
J. H. Helffrich, *p. t. Secretary*, Maxatawny,
Weyberg, Philadelphia,
W. Hendel, Lancaster,
Dallicker, Falkner Swamp,
Faber, Tohickon,
Ingold, Easton,
Gobrecht, Hanover,
Weymer, Hagerstown,
Waldschmidt, Cocalico,
Wack, Saucon,
Wagner, York,
Runckel, Frederick,
Loretz, Tulpehocken,
Willy, Reading.
Pernisius, Lehigh.

These ministers are all members of Coetus.

Herman Winckhaus at Worcester, concerning whom see Art. II.

Absent.

Pomp, Baltimore, on account of important business.

Otterbein, Baltimore, on account of a journey to Virginia.

Helffenstein, Germantown, on account of sudden sickness.

Dubbendorff, Lykens Valley, did not send an excuse.

Weber, Pittsburg, probably on account of the great distance.

The following ministers have accepted calls from other congregations:

Frederick Henop, who served Frederick, accepted a call from Reading. When he intended to go to Reading, in the latter part of October of last year, the Lord of life and death placed him on a sick bed and, to the greatest regret of ourselves and the congregation of Reading, called this most worthy man from time into that endless eternity, where, as we hope, he now enjoys the reward of faithful ministers.

William Runckel, who was in Lebanon, accepted a call from Frederick.

Peter Paul Pernisius was directed by the Coetus to the congregations across the Lehigh.

Andrew Loretz was directed to the congregation in Tulpehocken.

Bernhard Willy accepted a call from Reading.

At 10 A. M. ministers and elders went into the church, where the Secretary, Do. Blumer, delivered a profound sermon, well suited to the occasion, on 1 Tim. i. 18, 19. After the service, Do. Blumer was elected President, and J. H. Helffrich, Secretary.

SESSION I. 2 P. M.

Article I.

The Coetal meeting was opened with a very earnest prayer by the President. Then he asked, as usual, each of the ministers present concerning his official work, the external and internal condition of the congregations. They all agreed in their reports that, trusting to the grace of God, they strove diligently to be faithful in their office by preaching and catechizing, and that here and there they saw fruits of their labor. Even the external condition of the congregations warrants the best hope. They all wish that the Lord may give more and more increase to their planting and watering.

Article II.

The congregations, Worcester, Witpen and New Providence, presented a call for Do. Winckhaus, concerning whom see Art. V of last year's Minutes. They desired that this call might be accepted and confirmed by the Reverend Coetus.

Resolved: Because this matter was reported to the Reverend Fathers in last year's Minutes, but as yet no answer has been received, therefore the matter remain in *statu quo* [in its present state].*

Article III.

The congregation in Reading presented a call to the Reverend Coetus for Do. Willy, and requested that the Reverend Coetus might accept it and confirm it. Likewise the congre-

* The Harbaugh copy states more clearly that the call could not be confirmed.

gations in Tulpehocken, Swatara and Heidelberg asked for the acceptance and confirmation of their call to Do. Loretz.

Resolved: The confirmation of the two calls shall take place at the next meeting of Coetus, after the circumstances have been investigated.

Article IV.

As the congregations in Allen, Lehigh and Moor townships asked the Reverend Coetus for a minister, Do. Pernisius was proposed to them, and at once went to these congregations.

SESSION II. 9 A. M.

Article V.

The congregations in Cocalico, Muddy Creek, Seltenreich, and Reyer's Church again asked the Reverend Coetus for a minister. They shall be supplied as soon as possible.**

Article VI.

The congregations in Lebanon and the Hill Church, which were formerly served by Do. Runckel, asked again to be served by a minister of the Coetus.

Resolved: For the time being, Do. Loretz shall serve the congregations in Lebanon and Tulpehocken, until they can be supplied.

Article VII.

The congregations in Carlisle and Lower Settlement had given a call to Do. Dubbendorff. As Do. Dubbendorff had not accepted the call, they asked for another member of the Coetus as their minister.

Resolved: The congregations shall be allowed to extend a call to another minister of the Coetus, who shall have the liberty to accept the call. But if none shall accept the call, they shall be served by the neighboring ministers.

Article VIII.

A proselyte, Mr. Chitara, a former Augustinian monk, ap-

** The Harbaugh copy reads: "As it is very necessary that they be supplied with a minister, it was resolved that the first minister who arrives shall be assigned to them."

peared before the Reverend Coetus and requested to be admitted to the service of the Church.

Resolved: Since Mr. Chitara possesses the best testimonials, and seems to have faithful and honest intentions, it was deemed necessary to help him in every way. To this end it was resolved that Mr. Chitara shall remain for a time with a minister, who shall instruct him in those things requisite for a minister to know, so that he may be of greater use in the service of the Church, and, if deemed advisable, may be ordained. This instruction and direction Do. Hendel undertook to give him.

Article IX.

The question was put, when and where the next meeting of Coetus should be held.

Resolved, That it shall be held on the second Wednesday before Ascension Day, in Philadelphia.*

Appendix.

1. As was stated in Art. VI of last year's Minutes, Fred. Wm. Van der Sloot preached at Old and New Goshenhoppen and Great Swamp. The former two congregations have now locked the church against him on account of a very disgraceful and unlawful act; but the latter congregation, namely, Great Swamp, still allows him to preach.

2. Cyriacus Spangenberg von Reidemeister, who twice before asked for examination and ordination (see Minutes of 1783, Art. V, and Minutes of 1784, Art. XI), but whose request was refused on account of his bad character, caused himself to be ordained, on recommendation and intercession of his cousin Dubbendorff, by a careless and bad minister named Philip Jacob Michael. Spangenberg preached to some congregations in Shamokin. He likewise intended to do the same as Van der Sloot. He also had a wife in Germany and intended to marry another wife here. But on the day preceding his intended wedding, a letter of his wife from Europe came to light, and thus prevented him from carrying out his

* The Harbaugh copy adds: "*Resolved,* That each minister shall announce several times to his congregations, that any one who moves into another neighborhood must have a certificate from his minister."

design. Through this act Spangenberg drew upon himself the just hatred and disgust of all sincere souls, who even before thought little or nothing of him.

A man by the name of Roth appeared before the Reverend Coetus and desired to be ordained and received into our brotherhood (as he stated). But he showed, both by his words and in writing, that he cared only for the honor and the support. He was earnestly admonished to desist from his intention, which would result in the ruin of himself and his congregations.

There are still several of this stamp in the land, who secure some followers in the congregations, and thereby bring about confusion and separation.

May the King and Lord of His Church free His Church more and more from such hirelings, and in their stead send faithful servants into his harvest! Amen.

A. BLUMER, *p. t. Pres.*
J. H. HELFFRICH, *p. t. Sec.**

* The Harbaugh copy is signed by sixteen ministers and twelve elders.

STATISTICS OF THE REFORMED CONGREGATIONS, 1785.

MINISTERS.	CONGREGATIONS.	Families.	Baptized.	Confirmed.	Schools.	Scholars.	Year of Call.	Years of Service.	Yearly Salary.	Perquisites.	Expenses.
Northampton County.											
Abraham Blumer	Northampton, R.*	45	18	22	1	35	Feb., 1771	14	£100	£20	About £95
	Jordan	33	10	9	1	21					
	Schlosser's	35	25	12	1	33					
	Egypt	44	23	14	1	46					
John Henry Helffrich.	Maxatawny, R.	30	21	31	1	35	March, 1772	13	76	15	This year the expenses were more than the receipts.
	Lowhill	26	20	4	1†	.					
	Upper Milford	45	15	. .	1	34	April, 1779	6			
	Salzburg	20	6	. .	1	20					
	Heidelberg‡	.	. .	. .	1	.	April, 1785				
	Macungie (a new congregation)	.	4	2	?	.					
John Wm. Ingold	Easton, R.	40	30	39	1	23	1776–1780	3		4	More expenses than receipts.
	Greenwich	30	20		1	15					
	Dryland	58	33		1	13	Called 2d time, 1781	4			
	Plainfield	38	31		1	66					
Caspar Wack	Saucon, R. / Springfield / Nockamixon	130	67	45	No report.		1781	4	87	8	
Peter Paul Pernisius	Lehigh / Indian / Moor } township. / Dryland	Came only recently to these congregations.									

* R stands for residence (of ministers). † No schoolmaster. ‡ After serving Heidelberg for twelve years, I left that congregation, as the work was too arduous, but in April, 1785, I had to take it back again. ? Has no school house as yet.

STATISTICS OF THE REFORMED CONGREGATIONS, 1785.—*Continued.*

MINISTERS.	CONGREGATIONS.	Families.	Baptized.	Confirmed.	Schools.	Scholars.	Year of Call.	Years of Service.	Yearly Salary.	Perquisites.	Expenses.
Bucks County.											
John Theobald Faber.	Tohickon, R.	95	52	61	No report.		July, 1782	3	£100	£4	About £100
	Indianfield	60									
	Great Swamp	40									
Philadelphia County.											
Caspar Weyberg	Philadelphia, R.	2000 (sittings.)	202	70	2	135	1763	22			
Albert C. Helffenstein	Germantown, R.	180	45	33	2	180	1st time, 1772 / 2d time, 1779	4 / 6	150	Little.	Same as income.
Montgomery County.											
Frederick Delliker	Falkner Swamp, R.	128	39	. .	2	55	1784	1	100	5–7	Often more than income.
	Vincent	73	17	26	1	36					
J. Herman Winkhaus.	Worcester, R. / Whitpain / New Providence	No statistics.					1784	1			
Berks County.											
Bernhard Willy	Reading, R.	.	16	24	.	. . .	1785	. .	133		
Andrew Loretz	Tulpehocken, R. / Swatara / Heidelberg / Lebanon	No statistics.					1785				

STATISTICS OF THE REFORMED CONGREGATIONS, 1785.—*Concluded.*

MINISTERS.	CONGREGATIONS.	Families.	Baptized.	Confirmed.	Schools.	Scholars.	Year of Call.	Years of Service.	Yearly Salary.	Perquisites.	Expenses.
Berks County.											
John Waldschmidt . .	Cocalico, R. . . . . / Or Cumry . . . . . / Allegheny	.	32	14	No	report.	[1752]	More than 30 years.	Not much.	Not much.	
Lancaster County.											
William Hendel	Lancaster, R.	165	66	49	2	72	1783	2			
York County.											
Daniel Wagner	York, R.	75	28	37	No	report.	1774	11	£75	£25	£100
J. Christ. Gobrecht .	Hanover, R. . . . / Abbotstown . . . . / Christ Church . . . / Jacob's Church . . / Lischy's Church . . / Zion's Church . . . / David's Church . .	186	45	66	No	report.	1780	5	Salary and perquisites	124	120
Maryland.											
William Runckel . . .	Frederick, R.	.	25	25	1	55	Nov., 1784	5 mos.	80		
Jacob Weymar . . .	Hagerstown	41	54	45	No	report.	Dec., 1770	14	75	15	70-80 sometimes more.
	Funkstown	28									
	Troxel's Church . . .	24									
	Across the Conococheague .	21									
Nicholas Pomp	Baltimore, R.	100	60	24	1	40	Sept. 1, 1783	1 year, 8 mos.	150	37	Income all needed.

COETAL LETTER OF 1785.

(Hague 92, B. 136.)

Most Reverend, Most Learned, and Most Esteemed Fathers in Christ:

In the enclosed Minutes of our Coetal meeting held in Reading, April 27th and 28th, 1785, the Reverend Fathers will please note the condition of the Reformed Church in Pennsylvania and Maryland. We desire that the transactions contained therein may meet with your approval.

We received, in the month of June, 1784, the letter of the Most Reverend Classis of Amsterdam, dated December 6th, 1783, together with the enclosed draft of 200 fl., of which 100 fl. were sent by the Most Reverend Deputies of South and North Holland, and 100 fl. by the Most Reverend Classis of Amsterdam, intended for Do. Dubbendorff and Do. Boehm. According to the desire of the Reverend Fathers, we paid 100 fl. to Do. Dubbendorff and 100 fl., since Do. Boehm had died in the meantime, to his widow.

We received with the greatest pleasure a letter of the Most Reverend Deputies of both Synods, dated Berkel, May 21st, 1784, and also letters from the Most Reverend Classis of Amsterdam, dated June 22d and 23d, 1784, together with an enclosed draft of 600 fl., of which 200 fl. were sent by the Most Reverend Deputies of South Holland and 200 fl. by the Most Reverend Classis of Amsterdam, for our Widows' Fund, and 200 fl. by the Most Reverend Classis for Do. Dubbendorff and Do. Boehm. The 100 fl. intended for Do. Dubbendorff were sent to the latter by Do. Hendel. Since the widow of Do. Boehm had again married, this money was used, together with 33 fl. 12 st. [stuivers] (which we took from the money intended for our Widows' Fund), to defray the passage of Do. P. P. Pernisius, who, on his arrival with his daughter, after a long and tedious voyage, still owed 138 fl. 12 st. for his passage. Immediately after his arrival in Philadelphia, Do. Pernisius was sent to the congregations in New Jersey. But he was with these congregations only a very short time. Then they brought him back to Philadelphia, for what causes we do not yet know, presumably because he was too old for them. We, therefore, recommended him to the congregations in Lebanon, where he would have become the neighbor of Dos. Loretz and Willy, but these congregations likewise did not want him. By a great deal of persuasion, we prevailed upon the Lehigh congregations to accept him. We do not know how long he will stay there, but we hope for the best. Since very few of the ministers, on their arrival in this country, receive a special gift from their congregations (the members of the congregations being often themselves in want of the most necessary things), we could not obtain anything for Do. Pernisius.

We express to the Reverend Fathers our most bounden and dutiful thanks for their kind, charitable gifts and rich contribution, whereby our Fund was anew replenished, it having become very weak by the loss of the Continental money and by gifts to several widows. We were encouraged, by your kindness, to maintain our Fund by our contributions, hoping that in future, also, liberal hearts will kindly support us. May the God of rich blessing recompense you for your charitable gifts!

We should like very much to send you the statistics arranged as desired by you, because it is necessary for the reasons enumerated in your esteemed letter. Yet it is impossible for us to do so, for the following reasons:

During the war the members of the congregations no longer subscribed what they intended to give, at the end of the year, towards the support of their pastors, for the current paper money or credit-bills decreased in value from day to day; and even now the subscribing is omitted by most of the congregations, so that the majority of the ministers have no fixed salary, much less a stable salary; and even when the salary is fixed annually, the minister cannot depend on it, for members often move away in the midst of a year, or at the end of it, without paying what they promised, and those who occupy their places [houses or farms] are either adherents of another denomination or want to hear the minister a year before they are willing to pay anything towards his support. Many members are not willing, many are not able, to pay the money which they promised, and to compel them by the law is not fitting for a minister. Likewise, the salary is not paid at one time. Many ministers must often wait a whole year, and even longer, until the salary due them is received. Therefore only few ministers can give the definite amount of their salary unless they keep an account of every pound and shilling as they receive them. Just as little can the expenditures be stated exactly, since the ministers have to pay out the money as soon as they receive it. Many ministers must shape their expenses according to their income, if they have not received any property through marriage. The price of imported goods, and also the price of the products of the country, change almost every week, and this renders the daily expenses uncertain. Some ministers live on their own property, obtained by marriage, but others dwell in parsonages.

For several years we have seriously considered a subject of great importance for our Church in this country. But we are very much in want of strength and power to realize this work. We take the liberty to bring to your notice the matter itself, and the different motives which led us to such thoughts. We obediently ask for your opinion.

The matter which weighs upon us is, as was also mentioned in the letters sent last year to the Reverend Fathers, the establishment of a school in the central part of the State of Pennsylvania, in which young men might be prepared for the ministry. The motives which led us to such thoughts are as follows:

1. Although the Reverend Fathers in sending the ministers not only have great trouble, but also great expense, yet some of the ministers prove failures, either by bringing a stain with them, or because they cannot accommodate themselves to the ways of this country, and thus the traveling expenses which, by the great kindness of the Reverend Fathers, they receive, do not quite answer the full purpose for which they were given.

2. Many young men in this country, who have great ability, would like to devote themselves to the service of the Church, if they only had an opportunity, and many inhabitants have for some time had a greater

confidence in natives than in foreigners who just arrived, because they have several times fared badly.

3. The English, who are here, are now establishing a second school in Carlisle, for which purpose they, at our last Coetus, desired our assistance, and also some Reformed teachers. Since we had reasons to fear that this might tend to suppress the German language, and even our nationality, and might be to the disadvantage of our religion, for they might accept a Reformed teacher only as a matter of form, we excused ourselves on the ground of our inability. We fear that they will soon establish the third school in the border regions, for they do not lack support from their nation.

However humbly we may begin this work, which in our judgment is so necessary and useful for our religion and language, yet two teachers are required, whose salary is far beyond our ability if we are not generously supported by contributions from the outside.

This project does not at all aim at our separation from the Reverend Fathers. This would not only be the basest ingratitude, but also the greatest folly; ingratitude with respect to the many benefits received, folly because of the benefits which we still hope for. We commit this project to the wise and deep insight of the Reverend Fathers, and obediently ask your opinion in this matter.

We cannot help believe that in this way your kind gifts would be employed to greater and larger advantage for the Reformed Church in this country, since the Reverend Fathers do not tire in doing good unto us and our congregations.

For several years Coetus has not received any request for Dutch ministers.

In a letter by his Reverence, Dr. Kessler, dated Amsterdam, October 5th, 1784, the Reverend Fathers desire of us the two other drafts of 450 fl. which are not yet paid. We can assure the Reverend Fathers that they have not yet been received by us; if they should be discovered, we will return them immediately.

May the God of peace, who can govern the hearts of kings according to His will, incline to peace the hearts of those who are inflamed with war against the United Netherlands! May Almighty God, who in former years saved this country from the hands of its enemies, also now, and at all times, be a fiery wall around this country and its inhabitants, so that no enemy may harm them! May He preserve them as the apple of His eye! May He protect them under the shadow of His wings! May he preserve their liberty and allow their commerce to flourish in all parts of the world! May the kind God take the Reverend Fathers and their dearest families under His fatherly protection and attend their ministry with much blessing!

We commend ourselves and our congregations to your fatherly care, and remain, with perfect esteem,

Most Reverend, Most Learned, and Most Esteemed Fathers,

Your obedient servants,

ABRAHAM BLUMER, *Pres. p. t.*

JOHN HENRY HELFFRICH, *Sec. p. t.*

READING, *April 29th, 1785.*

MINUTES OF THE COETUS OF 1786.

(Hague 92, B. 141; Harbaugh MSS., No. 74.)

MINUTES OF THE COETUS OF PENNSYLVANIA, HELD MAY 17TH AND 18TH, 1786, IN PHILADELPHIA.

In the presence of Dos.:

John Henry Helffrich, *p. t. President,*
Frederick Dellicker,
Caspar Weyberg,
William Runckel,
William Hendel,
P. Paul Pernisius,
Daniel Wagner,
Abraham Blumer,
Nicholas Pomp,
Albert Helffenstein,
Caspar Wack,
John Herman Winckhaus.

Ministers absent and excused:

Do. Gobrecht, in Hanover, on account of age and infirmity.

Do. Weber, in Pittsburg, probably on account of the too great distance.

Do. Dubbendorff, in Lykens Valley, probably on account of too great distance.

Also absent, without giving reasons therefor:

Do. Ingold, in Easton,
Waldschmidt, in Cocalico,
Otterbein, in Baltimore,
Do. Faber, in New Goshenhoppen,
Weymer, in Hagerstown.

Changes in location of some of the ministers since the last Coetus, held in Reading:

J. Theobald Faber left Indianfield, Tohickon and Trumbauer's Church, and has accepted his former congregations of Old Goshenhoppen, New Goshenhoppen and Great Swamp.

Do. Wack, after several calls (as may be seen from Art. IV of the Minutes of 1784), accepted the congregations Rockaway, Valley and Foxhill, in New Jersey, and consequently left Saucon and Springfield.

After the meeting of Coetus had been opened, as usual, at 10 o'clock in the morning, by Do. Helffrich, as President, with an excellent analysis, exposition, and application of the words of St. Paul, 2 Cor. iii. 2, 3, the session was begun at 2 o'clock in the afternoon by the reverend President, with

prayer for the indispensable assistance of the Lord and for the blessed guidance of the Holy Spirit.

Article I.

The response or answer of the ministers to the customary questions concerning the progress of the gospel ministry indicated a condition of an alarming standstill. In general, it is to be observed that the blessing of peace has rather been attended with the sad consequences of display in dress, debauchery and luxury, than with gratitude and humble recognition of the wonders God has done for us. If America were satisfied with the home-made clothing and the moderation which, because of want, were necessary during the times of the so-called Continental, or late war, how happy it would be! But now there are few, very few, who do not live above their stations, so that a stranger on Sundays, or festival days, cannot possibly tell whom he meets. The faithful minister, with silent tears, grieves over hearts possessed of such extravagant pride, for all his remonstrances are in vain.

Article II.

Several pastorless congregations reported to the Coetus, in order to be again supplied, namely, Reading, Tulpehocken, Lower Saucon and Springfield, and also Indianfield, Tohickon, and the congregation of Trumbauer's. The right, introduced among us some time ago, was granted to all, to call any minister of the Coetus who might be willing to accept their call. Reading must especially be cared for, since this county-seat has been so unfortunate in having bad ministers for more than twenty years.

Article III.

Bernard Willy, by his scandalous behavior, has occasioned the most deplorable confusion at Reading. For this reason the meeting of our Coetus in Reading did not confirm his call there. The protocol, showing the conduct of the unhappy Willy, was approved by the entire Coetus. In connection with this case, it was resolved that in the future such, and other, offenses shall be publicly announced before the Coetus for information and warning.

Article IV.

A gentleman, by the name of Philip Pauli, who spent his

school years in his birth-place, Magdeburg, and pursued his subsequent studies at Berlin, in the Joachim Gymnasium, and later studied theology in the University of Halle, having been compelled to come to America by reason of deaths, which hindered [his studies], because of sickness, made application to us, in writing, requesting examination and ordination. This gentleman has given instruction in the Latin language in the Philadelphia Academy for more than a year and a half, and during this time has preached very acceptably on Sunday evenings, as was testified before the Coetus. It was, therefore, resolved that after satisfactorily passing his examination, he shall be ordained in the congregation that will call him, which will probably be Reading. We hope that the Reverend Fathers will approve our action.

Article V.

Mr. Chitera, the proselyte, of whom Art. VIII of the Minutes of Coetus, held last year, in Reading, makes mention, has, in accordance with said article, pursued his studies for a year, partly with Do. Hendel, but most of the time with Do. Weyberg. The testimonials sent in about him were good. Consequently, he was publicly examined by the majority of our ministers. He showed a good and well-founded knowledge. Whereupon it was resolved that, with regard to ordination, he should wait another year, and meanwhile engage in the duties of a pastor, excepting the administration of the Sacraments, under the supervision of a minister belonging to this Coetus. We have supported this man, so destitute of everything, especially because of the recommendation he brought with him from Amsterdam, and have given him instruction, board and clothing, which has cost us altogether £32. 3s. As our salary is very limited, this is rather hard for us. We hope and expect, from the well-known kindness of the Reverend Fathers, relief in this matter, and commend Mr. Chitera himself to your favorable care and support. So far as we know him, he is worthy of it.

Article VI.

Finally, it was resolved to hold our next annual Coetus on the second Wednesday before Ascension Day, in Lancaster.

John Henry Helffrich, *Pres. p. t.*

Frederick Dellicker, *Sec. p. t.**

* The Harbaugh copy is signed by eleven ministers and seven elders.

STATISTICS OF THE REFORMED CONGREGATIONS BELONGING TO THE COETUS OF PENNSYLVANIA FROM APRIL 27, 1785, TO MAY 17, 1786.

MINISTERS.	CONGREGATIONS.	Families.	Baptized.	Confirmed.	Schools.	Scholars.
John H. Helfrich	Maxatawny, Heidelberg, Lowhill, Milford, Macungie, Weissenburg	216	117	84	4	146
Fred. Dellicker	Falkner Swamp, Vincent	218	102	43	3	70
Caspar Weyberg	Philadelphia	*2000	183	61	1	120
Wm. Hendel	Lancaster	166	68	37	2	120
Albert Helfenstein	Germantown	180	46	12	—	100
A. Blumer	Northampton, Jordan, Schlosser's, Egypt	151	89	31	4	142
C. Gobrecht	Hanover, Christ Church, Abbotstown, Jacob's Church, Lischy's Church, Zion's, David's	165	48	85	4	135
D. Wagner	York	78	45	80	1	50
P. Paul Pernisius	Lehigh, Indian, Moortownship, Dryland	—	69	42	—	—
STATE OF MARYLAND.						
Nicholas Pomp	Baltimore	85	40	22	1	40
Wm. Runkel	Frederick	102	64	46	1	60
STATE OF NEW JERSEY.						
Caspar Wack	Valley, Rockaway, Foxhill	Came to these congregations only recently.				

* Sittings.

** The Harbaugh copy adds:

J. Herman Winkhaus	Worcester, Witpen, New Providence	126	37	7	2	52

COETAL LETTER OF 1786.

(HAGUE 92, B. 142.)

Very Reverend, Highly Learned, Especially Much Esteemed Sirs and Fathers:

The particulars which we have the honor at present to lay before you are in part unpleasant, very unpleasant, but the truth must be sincerely adhered to.

1. Mr. Loretz, pastor at Tulpehocken, returned to his fatherland last April. From the testimonials of Coetus given to him you will be able to see the reasons of his return. In case he does not report to you, the reasons are, in short, as follows: (1) His pronunciation was too unintelligible; (2) he objected to the expense of bringing his family over to this distant land.

2. Mr. P. P. Pernisius is, in a certain sense, in the same position. If it were not that he lacks money for the voyage, he would have left America before this. This gentleman is useless in this country, and we are greatly embarrassed on his account. Either to support him, or to provide him with money for the return journey, exceeds our means. Last year in Reading we had to pay over 20 pounds for his passage. We expect counsel and help from the Reverend Fathers, as soon as possible, with regard to this man. Such aged ministers are the objects of suspicion among inquiring Americans. They say, What is the reason that a man who seems, at any hour, ripe for the grave, is apparently compelled to undertake such a wearisome journey? Moreover, it is impossible for one so far advanced in years to adapt himself to the customs of the country. We heartily deplore that the Reverend Fathers should have had so much trouble and heavy expense in connection with these three natives of the Canton of the Grisons [Loretz, Pernisius and Willy], who have not in the least contributed to our relief nor to the advancement of our ecclesiastical affairs.

3. Just for this reason we repeat again our most earnest petition that you support, with your favor, our plan with reference to the erection of a school, since this, if not the only, is at least the safest and surest way to provide our churches with honest and tried young men, well acquainted, from their youth, with the customs of the country. The Reverend Fathers themselves will see that it is very hazardous to continue sending ministers from Europe, since they have too often proved failures, and in the future may be equally bad. We would rather get along as best we can than further give offense to other denominations or sects, for we all dwell together here.

4. I do not know, on account of the great distance, whether Do. Helffrich, the Secretary of last year, answered your questions, frequently repeated of late, concerning the frequent changes in the pastorates of

our ministers. Among the causes are the smallness of the salaries and the heavy expenses. If he does not observe the most careful economy, a minister is lost, and to keep out of debt requires great pains. No country preacher is able to give his children, especially his sons, an education such as the paternal heart would wish or respectability requires. The least paid school teacher in Germany is better off in this respect. Therefore, a minister must certainly be excused when he endeavors to better his condition as often as opportunity is afforded. The Reverend Fathers can see from the statistics, drawn up by Do. Helffrich, what is left to most of us at the end of the year. This report is accurate, for we have far too much respect for Holland to act otherwise.

5. Do. Neveling, who was formerly pastor in Reading, whose misfortune and affliction, by the unsearchable wisdom of God, has been reported to you by Do. Blumer, as Secretary, is, with his numerous family, a true and real object for your most tender sympathies, which must go out to an unfortunate man who is unable to support himself and family. Mr. Neveling, not wishing to be burdensome, has hitherto used up almost all that he had; now, however, necessity compels us, in behalf of this man, most earnestly to entreat you, Reverend Fathers, to help him and his family, according to your well-known benevolence.

6. We do not know why we have received no answer to our Minutes of the years 1784 and 1785, transmitted to you, nor any letters from you. We daily look for them, with a most ardent longing.

7. In order properly to prepare the statistics of our congregations, according to your desire, it would be very helpful to us if annually two copies of the Ministerial Year Book,* or Register of ministers and professors, printed at Amsterdam, were sent to us, one for the Secretary, another for reference.

May the Lord ever cause the home and foreign churches to grow and prosper, through your wise and paternal care, to the honor of Jesus and the glory of His kingdom of grace! May He bless your persons and eminent families. We are sincerely, with all esteem and dutiful thankfulness, in the name of the Reverend Coetus and our own, etc.,

JOHN HENRY HELFFRICH, *Pres. p. t.*
FREDERICK DELLICKER, *Sec. p. t.*

* See also p. 375, note.

MINUTES OF THE COETUS OF 1787.

(Hague 92, B. 143; Harbaugh MSS., No. 77.)

MINUTES OF THE COETUS OF PENNSYLVANIA, HELD IN LANCASTER, JUNE 5TH, 1787.

Present.

Dellicker, *President,*	Troldenier,
Helffenstein *Secretary,*	Herman,
Weyberg,	Gobrecht,
Hendel,	Weymer,
Pomp,	Ingold,
Helffrich,	Wagner,
Blumer,	Runckel,
Faber,	Weber.
Pernisius,	

Absent.

Otterbein,	Winckhaus,
Wack,	Dubbendorff.

FIRST SESSION. JUNE 5TH, P. M.

On account of the dedication of our German High School, founded by our esteemed Assembly, our Coetus was held a little later than usual, in order to save traveling expenses to those members of the Coetus who had been chosen as trustees. As the President had not yet arrived, the Coetus was opened, at the desire of the reverend members present, by the Secretary, who offered a prayer.

Article I.

The usual question concerning the external and internal condition of the congregations was put to the ministers present. Their answers, confirmed by their elders, were as follows:

In regard to the external condition, as far as the maintenance of divine service is concerned, there are great difficulties—at some places more, at others less—yet true edification is not wanting. In many places the work of the Lord is

even very prosperous. But great watchfulness is required on the part of the ministers against heresies, spiritualists, and the mixing up of religion with others things.

SECOND SESSION. JUNE 6TH, A. M.

Article I.

The congregations in Cocalico, Muddy Creek, Reyer's and Seltenreich ask the Reverend Coetus that Mr. Anthony Hautz, who had studied under Do. Hendel, and for nearly a year served said congregations laudably and with success, might be examined and given to them as their regular minister.

Resolved, That the request of these congregations be granted.

Article II.

The members of the congregation in Frankford petitioned that Mr. Pauli might be ordained and given to them as their minister. This gentleman was examined last year by a committee of the Reverend Coetus, and was found at that time not yet prepared. Therefore, it was resolved that Mr. Pauli again submit to an examination before anything be done in this matter.

THIRD SESSION. P. M.

Most of this afternoon was used to examine Mr. Hautz. He passed the examination well, if circumstances are considered. He was, therefore, declared qualified for the ministry and for ordination. For urgent reasons, the following pledge was placed before him, which pledge he read, and signed in the presence of the whole Coetus:

IN NOMINE DEI. AMEN.

"I, the undersigned, having been examined by the Reverend Coetus and found qualified for the holy ministry, having also been called as pastor of the congregations, Cocalico, Muddy Creek, etc., do hereby declare and most solemnly pledge myself before God and His Church, that I will live in accordance with the doctrines, customs and regulations of our Church, Reformed according to the Word of God; that I will show at all times due respect to the Christian regulations of the Reverend Coetus, and avoid every occasion to cause well-founded offense.

"Given on the sixth day of June, in the year of our Lord 1787.

ANTHONY HAUTZ."

FOURTH SESSION. JUNE 7TH, A. M.

Article I.

The congregation on the Tohickon, and those connected with it, apply for a minister.

Resolved, That they shall have permission to call any minister of the Reverend Coetus who has an inclination to go.

Article II.

Two men, Giesse and Roth, applied for a ministerial examination, but they were refused; the one being directed to his school, the other to his carpenter's bench.

At present it cannot be decided with certainty where, if the Lord grant life and health, the Coetus shall be held next year.

FREDERICK DELLICKER, *Pres. p. t.*
A. HELFFENSTEIN, *Sec. p. t.*

Statistics of the German Reformed churches, represented by ministers and elders, assembled in Lancaster, June 5, 1787:

Ministers.	Congregations.	Families.	Baptized.	Confirmed.	Scholars.
C. Weyberg	Philadelphia		185	41	120
A. Helffenstein	Germantown	170	43	18	67
F. Dellicker	Falkner Swamp Vincent	192	31	19	90
John Faber	New Goshenhoppen Old Goshenhoppen Swamp	230	76	93	78
W. Ingold	Reading	100	21	21	40
A. Blumer	Northampton Jordan Schlosser's	152	92	54	151
J. H. Helffrich	Maxatawny Heidelberg Lowhill Upper Milford Macungie Weissenburg	230	163	53	169
F. Herman	Easton Greenwich Dryland Plainfield	120	34	32	
W. Hendel	Lancaster	174	82	38	75
C. Gobrecht	Hanover Christ Church Abbotstown Jacob's Church Lischy's Church David's Church Zion's Church	189	48	66	
W. Runkel	Frederick Middletown Glade Rocky Hill	214	86	24	100
J. Waymer	Conococheague	172	76	*117	
N. Pomp	Baltimore	85	35	15	40

*In two years.

Wagner, Weber and Troldenier had no statistics. The others, as mentioned in the Acts, were absent.

With regard to salaries, perquisites and yearly expenses of each minister, it has been deemed better rather not to report anything to your Reverences at this time, than something uncertain. This whole matter is attended, in many cases, with great difficulties, especially at the present time.

COETAL LETTER OF 1787.

(HAGUE 92; B. 142.)

Most Reverend, Most Learned, and Most Esteemed Sirs and Fathers in Christ:

The enclosed Minutes, together with the statistics, will inform the Reverend Fathers concerning the present condition of our congregations. The report of the Widows' Fund will inform you about the drafts which you kindly sent us. Otherwise, nothing important occurred, except that Mr. Waldschmidt fell asleep in the Lord.

But a sad incident occurred, which grieves us all very much. It concerns Mr. Neveling. This brother labored in the ministry for many years in peace and blessing, but several years ago was stricken with paralysis, which rendered him incapable of preaching and all other work. As he has a large family of small children, he fares very badly in temporal things. We, therefore, recommend him to your kind and benevolent sympathy, in the assured confidence that your fatherly favor and love will certainly not be bestowed in vain, nor without blessing to yourselves.

Finally, we all wish heartily that the God of Abraham, Isaac and Jacob, the Father of our Lord Jesus Christ, may be your shield and your very great reward.

We remain, Most Reverend Fathers,

Your obedient servants,

FRED. DELLICKER, *Pres. p. t.*
A. HELFFENSTEIN, *Sec. p. t.*

EXTRACT FROM THE ACCOUNTS OF THE WIDOWS' FUND.

(HAGUE 92; B. 145.)

We, the undersigned ministers of the Evangelical Reformed Church and members of the Reverend Coetus in Pennsylvania, having taken into consideration, at a former meeting, our outward circumstances, noticed with some concern that our annual salary, even with careful economy, is barely sufficient to support us and our families, much less to save some money; and since, at the death of the father, even this ceases, the surviving widow and orphans are necessarily thrown into straightened circumstances, the former being deprived of the necessary support in her old age, the latter of a thorough education, therefore we have unanimously resolved to contribute something from our own means for the establishment of a Widows' Fund, under the following conditions:

ART. 1. Every member shall contribute annually, as long as he lives, the sum of two pounds, in specie, and whoever does not remit his payment on the day set for this purpose, shall pay a fine of one penny per day.

ART. 2. The time of payment shall be the annual meeting of the Coetus.

ART. 3. Whoever marries more than once shall each time pay double the amount for that year, namely, four pounds.

ART. 4. In case a member should be excluded from the Coetus, he shall be at liberty to continue his contribution, and, after his death, his widow and children shall receive their share, as if no such exclusion had taken place.

ART. 5. Whoever fails, three times in succession, to pay his contribution, thereby forfeits his right, and excludes his family from the benefits of the Fund.

ART. 6. The annual interest accruing from the money thus deposited shall be equally distributed among the widows of such ministers who duly paid their contributions, and every widow shall receive her share as long as she is a widow.

ART. 7. If a minister leaves no widow, but children, then the share which would have fallen to the widow shall be paid to his child, or children, under sixteen years of age, and each child shall receive an equal share until the age, named above, shall have been reached.

ART. 8. If the Coetus, in case of extreme necessity, should need some money to aid others [than widows], such money may be advanced from the Widows' Fund with the consent of all the ministers present. But, in order to secure the repayment of this money to the Widows' Fund, together with the interest from the day when it was paid, either from the donations from Holland, or, if they be wanting, from the personal

property of the ministers, the President and Secretary of the Coetus must obligate themselves and their successors, in the name of the entire Coetus, by a bond to the Treasurer of this Fund and his successors.

ART. 9. The members shall obligate themselves, by their own signatures, to observe these regulations.

The capital of the Fund is as follows:

	£	s.	d.
I. 60 pounds, Continental money, being	33		
II. 210 pounds, 9 shillings, 10 pence, Continental money, being	115	8	6
III. 189 pounds, 7 shillings, 8 pence, good money	189	7	8
Total	£337	16	2

Beginning with 1781, the interest of the entire sum was divided among three widows, Wittner, Bucher and Steiner.

The annual contribution of fourteen members amounted last year to 28 pounds.

The 100 fl. designated by the Reverend Fathers for Do. Boehm, who died and whose widow married again, were used, together with 38 fl. 12 st. from the money designated for the Widows' Fund, to pay the necessary passage money of Do. Pernisius, as may be seen from the letter to the Reverend Fathers, dated Reading, April 28, 1785.

Moreover, the Coetus borrowed 32 pounds from the Widows' Fund for Mr. Chitera, which, owing to the lack of charitable gifts, the members of the Coetus must refund, together with the interest, according to Art. 8 of this statement.

Extracted from the accounts of the Widows' Fund.

JOHN HENRY HELFFRICH,
Secretary of the Widows' Fund.

MAXATAWNY, *June 2d, 1787.*

The Reverend Fathers had the kindness to send, in the year 1782, a draft for 450 fl. to the Coetus. Of this donation we promised, among others, to the very needy widow of Do. Wittner the sum of ten pounds. But since this draft was returned, as it was not cashed, the Coetus could not keep its promise, but had to put the widow off with hope.

Of the three drafts of 450 fl. none has thus far come to light, except the one which was returned to the Reverend Fathers.

MINUTES OF THE COETUS OF 1788.

(Hague 92, B. 152.)

MINUTES OF THE COETUS OF PENNSYLVANIA, HELD IN READING, APRIL 23D AND 24TH, 1788.

Members present:

Albert Helffenstein, *Pres.*,	Germantown.
Caspar Weyberg, D. D.,	Philadelphia.
William Hendel, D. D.,	Lancaster.
Frederick Dellicker, *Sec.*,	Falkner Swamp
Abraham Blumer,	Northampton.
John Henry Helffrich,	Maxatawny.
Christopher Gobrecht,	Hanover.
Daniel Wagner,	Tulpehocken.
Herman Winckhaus,	Saucon.
Frederick Herman,	Easton.
John George Troldenier,	York.
A. Hautz,	Muddy Creek.

From Maryland:

William Otterbein,	Baltimore.
Nicholas Pomp,	Baltimore.
William Runckel,	Frederick.

Absent:

John William Ingold,	Reading.
Jacob Weymer,	Hagerstown.
Caspar Wack,	Valley.
William Weber,	Pittsburg.
Theobald Faber,	Goshenhoppen.
P. P. Pernisius,	Coventry.
Samuel Dubbendorff,	Lykens Valley.

After the reverend President had opened the Coetus on the first day, in the morning at 10 o'clock, with a sermon on 2 Cor. v. 20, the usual questions, regarding the condition, profit, blessing and edification of our ministry, were put in the afternoon at 2 o'clock, in the school-house, at a full Coetus meeting.

Article I.

General complaints were, indeed, heard about the present

hard times, the great scarcity of money, and consequent severe suffering, by which things the blessed influence of the Gospel is much impeded. Nevertheless, some of the ministers declared that they have experienced good hope, and real proofs of true edification.

Article II.

Mr. George Adam Guething presented himself for examination and ordination, which was granted him after a long discussion, *pro* and *con*. The principal reasons why his request was complied with are the following: The congregations [Antietam, etc.?] in Maryland, which he serves, are very feeble, and cannot contribute half a salary. Thus no minister from Europe is deprived of a place through him. Moreover, he labored in the congregations for several years as catechist, under Do. Otterbein. Ordination has been especially requested by him, for the reason that he might render assistance to Do. Otterbein as well as to the congregations, since, on account of the distance of the locality, Otterbein cannot go there often.

Article III.

Mr. Chitera appeared in person for ordination, so that he might be able also to administer the Sacraments. Since, on the one hand, the Reverend Fathers have already given their kind approval, and, on the other hand, this man has passed, under the supervision of Do. Wack, through a period of probation lasting two years, instead of one, and has brought sufficient recommendation and testimonial of his conduct and ministry in respect to preaching and catechization, it was resolved that he shall be ordained in his present congregation, Knowlton, in Sussex County, New Jersey, according to your will and the prescribed order of our Church.

Article IV.

Mr. Philip Pauli also applied, in writing, for a second examination. The last time he did not pass the examination preparatory to ordination, and was consequently refused. As two years have elapsed and, up to this time, he has been a teacher in the Academy in Philadelphia, and has, from time to time, exercised himself in preaching, and especially because he has, together with Mr. Chitera, the consent of your Rev-

erences, our highly esteemed Fathers, therefore a second examination has been granted him before the same examiners, Do. Weyberg and two assistants.

Article V.

Do. Weyberg presented a communication to the Reverend Coetus from a certain Mr. Pick, who landed at New York, which communication was declared by the whole assembly, both of ministers and elders, to be very insulting, rude, inconsiderate, and recklessly passionate.* What else could Do. Weyberg answer this man than the actual truth? He claims, as your Reverences can see from his accompanying letter, that he was called to Pennsylvania at the urgent request of the

* It is due to the memory of Do. Pick, who proved to be a useful minister in the Dutch Reformed Church, to publish his letter:

(HAGUE 92, B. 150.)

NEW YORK, *February 26, 1788.*

Very Reverend, Very Learned Doctor, Especially Much Esteemed and Honored Brother:

About twelve days ago I sent a letter to your Reverence, announcing my arrival here, and inclosing at the same time letters from Amsterdam. These have probably arrived. As Rev. Brother Gros is at present writing to you, and a friend promises to deliver the letters, I take the opportunity to send you an extract of my first letter, for fear that it has not reached you.

I arrived here entirely without money. The traveling money paid to me at Amsterdam did not reach to defray my board there. Your Reverence can imagine the dreadful famine which prevailed there during the awful war. I was compelled to stay there more than three months. I was not able to pay even my passage money; indeed, I had to ask the captain to pay some of my expenses. I asked, therefore, [in my first letter,] that either £100 might be sent to me, or some one might meet me here. If the congregation [which called me] would agree to it, I would be willing to have the money thus advanced deducted from my salary from time to time. It is not only stated in my call, dated November 8, 1787, that the congregation would assist me at my arrival, but several of the brethren belonging to the Amsterdam commission also assured me that this would undoubtedly be done.

Without money I am, of course, unable to get away from here; but I hope that your Reverence, in accordance with my first request, will have the kindness to take such measures as will be satisfactory both to my congregations and myself.

Awaiting a favorable answer, I remain, with sincere respect,

Your Reverence's most obedient and devoted servant and brother,

PICK.

Coetus of Pennsylvania. Of this we know nothing. That no place is open is only too true. The only two places now vacant are Reading, which will have nothing to do with a newly-arrived person, be he who he may, and Skippack, which is too weak to pay a minister's salary, and can very easily be supplied from Germantown. And even if places were vacant, yet not one of them, not even Philadelphia, would undertake to advance him at haphazard one hundred pounds, and from a country church he would not get the fourth part. It awakened well-founded suspicion how this man, as he states in his own letter, could have spent, in such a short time, not only the traveling expenses he had received, but besides make a debt of one hundred pounds in an honorable way. His request, addressed to us, was read publicly, together with the statement of Do. Weyberg that Mr. Pick, according to reports from New York, was a learned man and a particularly good preacher, but none of the elders present made any overture for him. Consequently, the counsel of Do. Weyberg to him was the only possible one, however ill it was construed by him, that he address himself to the ministers of New York for a place. The resolution of the Reverend Coetus in regard to this man was, that his conduct (as mentioned above) be totally condemned and Do. Weyberg be vindicated; further, that the whole matter be reported to your Reverences, our highly esteemed Fathers, together with a copy of his insulting letter. To this I add his first letter, marked No. 2, from which his demands, which could not possibly be granted, will become evident.

Article VI.

The congregation in York, which Mr. Troldenier serves, is somewhat divided. There are two parties, and hence two testimonials were present, one in favor of that gentleman and one against him. The complaints were that he was too passionate, and that he had preached four or five times on one text. But the truth is, that Mr. Troldenier has been too short a time in America to adapt himself to the feelings of the people, as his predecessor, Mr. Wagner, did. In consideration of this, and because the testimony in his favor is preferred, it was resolved to admonish the congregation, in writing, to forbearance, peace, and unity, which was done.

Article VII.

Do. Otterbein and Do. Pomp, both of Baltimore, appeared with their elders and testimonials from their congregations. At first some ill feeling showed itself, but a more desirable conclusion was reached than we anticipated. For, after Do. Otterbein had explained that neither he nor his members had written to Holland against Do. Pomp and his congregation, as they had suspected, a mutual agreement was reached that no party would place any obstacles in the way of the other, but live peaceably together in the future.

Article VIII.

Do. Ingold left Easton about a year and a half ago and accepted Reading. However, this man suited this congregation, in many respects, less than any one before. This appeared even in the first half year. But, notwithstanding successive quarrels, he maintained himself till the present time, when Reading gave him his dismissal and requested Coetus for permission to call another minister, which was granted. What a peculiar man Ingold is, your Reverences can partly gather from this, that he left Reading on the very day the Reverend Coetus met there. Nevertheless, we do not mean to say that Do. Ingold is alone to blame. Contrary conduct usually begets the same in others. As I have heard since, Do. Ingold ministers at present to the congregations Indianfield, Tohickon, and Trumbauer's Church.

Article IX.

Finally, it was resolved that the next Coetus be held (God willing) on the second Wednesday after Pentecost, in Philadelphia.

ALBERT HELFFENSTEIN, *Pres. p. t.*
FREDERICK DELLICKER, *Sec. p. t.*

The statement handed in by our treasurer, Do. Hendel, of the money last received is as follows:

	£	s.	d.
The Holland draft amounted to	67	10	—
Of this was placed in the Widows' Fund	39	18	—
To Mr. Neveling	15	—	—
To Mr. Chitera	9	—	—
To Mrs. Wittner	3	10	—

The two amounts given to Messrs. Neveling and Chitera were only advanced. They shall be restored to the fund from the draft promised for the same. W. HENDEL.

STATISTICS OF THE REFORMED CHURCHES BELONGING TO THE COETUS OF PENNSYLVANIA, FROM JUNE 6, 1787, TO APRIL 23, 1788.

MINISTERS.	CONGREGATIONS.	Families.	Baptized.	Confirmed.	Schools.	Scholars.
A. Helffenstein	Germantown	170	35	13	2	45
C. Weyberg	Philadelphia	*2000	200	40	1	130
W. Hendel	Lancaster	176	78	26	1	37
F. Dellicker	Falkner Swamp Vincent	215	60	45	2	70
A. Blumer	Northampton Jordan Sch'osser's Egypt	150	69	42	4	154
J. H. Helffrich	Maxatawny Lowhill Upper Milford Macungie Weissenburg	229	104	61	5	162
Chr. Gobrecht	Hanover Abbotstown Christ Church Jacob's Lischy's Zion's	145	48	23	4	
D. Wagner	Tulpehocken Heidelberg Swatara	112	60	36		
H. Winkhausen	Saucon Springfield	155	68	38		
F. Herman	Easton Greenwich Dryland Plainfield	166	70	43		
A. Hautz	Muddy Creek Heller's Seltenreich Reyer's	140	74	112	1	50
STATE OF MARYLAND.						
W. Otterbein	Baltimore	44	23	4		
N. Pomp	Baltimore	80	35	20	1	30
W. Runkel	Frederick ** Middletown Glade	188	94	27	3	120

* Sittings.

** The residence of the ministers is always at the place mentioned first.

COETAL LETTER OF 1788.

(Hague 92, B. 152.)

Very Reverend, Very Learned Sirs, Very Venerable Sirs and Fathers:

In duly replying to your highly esteemed favor, we beg, in the first place, to say that we received your first draft to the amount of £67 10s., drawn on Mr. Hazelhurst, and that the money was duly delivered to the Coetus by Do. Weyberg. We herewith express to you, Very Reverend Sirs, our dutiful and heartfelt thanks for this fatherly benefaction, and the widows and orphans, in their otherwise forsaken condition, in their hearts bless you for it. What more glorious task could the Fathers perform than support this Widows' Fund? Thus a worn-out minister, who, with all sacrifice of labor and time, is unable to lay by something for his family, can lay down his head without being tormented in his last moments by the agonizing thought: "O God, how will it be with my loved ones?" Once more, Very Reverend Sirs, the God of widows and orphans bless you for your gifts.

2. You express your surprise and displeasure with regard to Do. Loretz's sudden departure from America. There were, indeed, other causes that necessitated his leaving his congregation; but as Tulpehocken made no public complaint, and as the separation took place as quietly as possible, we represented the case to the Fathers as mildly as possible, and yet strictly according to the truth. The certificate of the Coetus was granted to him, that in future, as one warned by experience, he may do better as to body and soul, either in his native country or elsewhere. Traveling expenses which he received ought to have been refunded, but the necessary means were lacking.

3. As regards Do. Pernisius, he may, perhaps, in the first six months of his sojourn in America, have enjoyed the love, or rather the patience, of his congregations; but it ended with one congregation after another dismissing him. Afterwards he maintained himself, as best he could, for a considerable time in Philadelphia by practicing medicine, and with much aid from Do. Weyberg, until three other congregations, viz., Brownback's, Neiss's Church and Pottstown, which were formerly served by Mr. Leydich, and which could neither support nor get a minister with a family, engaged him, but of which one, viz., the Neiss's Church, has deserted him already. We do not like to state causes, nor do we think we have a right to do so before public complaints are made. How agreeable and gratifying it would be to us if we could have rendered, or still could render, useful some of the gentlemen who have cost you so much! We have not been sparing in good counsels, but we cannot force our counsels upon any one, and the proverb, "He who will not counsel himself, is not to be counseled" ["He who will not help himself, is past help"], finds full application in the case of such ministers.

4. In order to satisfy your inquiry respecting Do. Otterbein, we will say that, to all appearances, none of the ministers, except the one complaining—and in his case we had more of an historical narrative than a complaint—has thought of charging that gentleman with heretical views, or to call him to account for such. Do. Otterbein has grown old and gray, and is almost disabled by the hard service of the Gospel in America. He has done much good, has zealously toiled for the salvation of many souls. The aim of his ministry, even if it did not agree in every respect with the opinions of all, is edification and blessing, for what else should it be? He is a servant of the Lord who stands at the gates of eternity to render an account of his stewardship. And as regards Do. Pomp, he has the praise and good testimony of his congregation in his favor. The erection of a church, undertaken by the latter, is necessary. The population of Baltimore is increasing, and that both parties will make use of the same church is not to be thought of. The floods have really done great damage, and assistance is greatly needed, because they will hardly be able to complete their work without charitable contributions.

5. Respecting the letter of introduction given to Do. Pick, dated Amsterdam, November 15th, 1787, which has been sent to us, we have the honor to say that we are extremely sorry that it is entirely beyond our power to act upon your recommendation or order, which always has, and will have, the first place with us.

You see yourselves, Very Reverend Sirs and Fathers, that all places for ministers are occupied, except Reading, which will, presumably, be occupied by Mr. Pauli as soon as he will have passed his examination. Mr. Troldenier and Herman received the last [vacant] congregations, so that there is not even a place of refuge left in case a minister should no longer be able to agree with his congregation, a thing which may happen here in America even to the best ministers. The Reverend Deputies of the Reverend Synods seem to have inferred this from our letter even before sending Do. Pick, for the Do. Van Marle writes, among other things, under date, Delft, March 30, 1787: "In the meantime, it seems that we no longer render a service to you by sending you ministers." We hope, therefore, that, in your great wisdom, you will not burden us with an impossibility.

6. As the Reverend Fathers have always manifested a very kind and sincere interest in our welfare, we cannot deny ourselves the pleasure to inform you of the honor done to the Coetus of Pennsylvania by the promotion of two of its members. It has lately pleased the Academy of Princeton, in the State of New Jersey, to bestow upon Messrs. Caspar Weyberg and William Hendel, who never requested it, nor even thought of it, the dignity and title of Doctor of Theology [D. D.], which took place at their general assembly [Academic commencement], held last autumn. The honor thus conferred upon the two Doctors is all the greater since the Academy, as stated above, is not located in Pennsylvania, but in New Jersey, and entirely English. We see from it that

the development of the German population, and merit begin to be rewarded in America without regard to nationality.

7. The erection and establishment of a German High School in Lancaster also confirms my last thoughts. In order that you, Very Reverend Sirs, may understand the entire nature and arrangement of this very useful institution, I enclose the charter granted by our Honorable Assembly. Hence, I have nothing further to report than that the institution, since its solemn dedication, on June 6, 1787 (a printed account of which I likewise submit), has made quite favorable progress under its present teachers and professors, of whom Do. Hendel is vice-principal.

8. Lastly, and in conclusion, we thank you once more, sincerely and cordially, for all the support, benefactions and gifts which you, Very Reverend Sirs and Fathers, have been so graciously pleased to bestow upon us from time to time. May the good God bless you because of them! May He keep you and your families, and may He always let your sacred counsels have the desired success!

Thousands of immortal souls are brought, through your faithful ministry and prayer, to God in Christ Jesus. May the crown of righteousness reward your life, wholly dedicated to the progress of the Gospel!

We remain, most respectfully, Very Reverend and Learned Sirs and Fathers, your most obedient and humble servants,

ALBERT HELFFENSTEIN, *Pres. p. t.*
FREDERICK DELLICKER, *Sec. p. t.*

MINUTES OF THE COETUS OF 1789.

(Hague 92, B. 159.)

MINUTES OF THE COETUS OF PENNSYLVANIA, HELD IN PHILADELPHIA, JUNE 10TH AND 11TH, 1789.

Present.

William Hendel, S. T. D.,* *Pres.,*	Lancaster.
Caspar Weyberg, S. T. D.,	Philadelphia.
Frederick Dellicker, *Sec.,*	Falkner Swamp.
Abraham Blumer,	Northampton.
Albert Helffenstein,	Germantown.
J. Henry Helffrich,	Maxatawny.
Daniel Wagner,	Tulpehocken.
Frederick Herman,	Easton.
John George Troldenier,	York.

From Maryland:

William Runckel,	Frederick.

From New Jersey:

Caspar Wack,	Valley.
Ludwig Chitera,	Knowlton.

Present at the meeting as honorary members from the State of New York:

Daniel Gros, professor and minister in New York.

N. Schneider, Albany.

Absent.

W. Otterbein,	Baltimore.
N. Pomp,	Baltimore.
Chr. Gobrecht,	Hanover.
J. Weymer,	Hagerstown.
J. W. Ingold,	Indianfield.
W. Weber,	Pittsburg.
A. Hautz,	Muddy Creek.
H. Winckhaus,	Saucon.
S. Dubbendorff,	Lykens Valley.

* S. T. D., *i. e.,* Sacrae Theologiae Doctor, equivalent to our D. D.

The Coetus was opened, as usual, on the first day at 10 A. M., by the President with an impressive sermon, on Acts xi. 21, especially instructive for ministers. Then the members of the Reverend Coetus met in the afternoon at 2 o'clock in the school-house.

Article I.

The answers to the questions regarding the spiritual condition, growth and establishment of active Christianity by the service of the Word, lead us to entertain good hope, and in regard to most of the ministers, well-founded hope, of the influence and blessing of the work of the Gospel. The improved conditions of the times, the greater quietness, and the general form of government, now well established, contribute, as external means, much to this result. The elders present were especially urged to render necessary support to the ministers by the exercise of very wholesome church discipline.

Article II.

Since only a minority of the absent ministers had sent in excuses, it was resolved to require from these gentlemen, at the next Coetus, a strict account of their conduct. Especially the excuse about serving other congregations at the time of Coetus, was declared invalid.

Article III.

Whereas, the other prominent religious denominations of English and German nationality have sent their congratulations to the worthy General Washington on his elevation to the highest office of the Government, therefore it was resolved that we also send his Excellency, the President of the United States of America, in the name of our churches and Coetus, an address of congratulation. In order to draft it a committee was appointed, consisting of Dos. Weyberg, Gros and Blumer, together with three elders, Colonel Farmer, and Messrs. Grosskoup and Arend, both esquires.

The address itself, together with the answer of his Excellency, we enclose in an accompanying newspaper.

Article IV.

A part of the Reading congregation sent, through a dele-

gated elder, a written request that their minister, Mr. Boos, be received as a member of Coetus and his call be confirmed. But since a large part, perhaps half, of the inhabitants [of Reading] do not hold to him, and his conduct is still bad, therefore the request was declined. Nevertheless, every help was promised to the congregation if it could be given in any other way.

Article V.

Do. Pernisius was publicly excluded from the Coetus, on account of his great unworthiness. Details will be reported in the letter.

Article VI.

Finally, it was resolved, on special request of the minister acting in the name of his congregation, that the next Coetus shall be held, God willing, on the second Sunday after Pentecost in Falkner Swamp, in order to solemnly dedicate at that time the new church, which is to be built after the model of the church in Philadelphia, the size excepted.

William Hendel, *Pres. p. t.*
Frederick Dellicker, *Sec. p. t.*

STATISTICS FROM APRIL 23, 1788, TO JUNE 10, 1789.

MINISTERS.	CONGREGATIONS.	Families.	Baptized.	Confirmed.	Schools.	Scholars.
Wm. Hendel	Lancaster	178	92	35	2	66
C. Weyberg	Philadelphia	*	191	40	1	
Fr. Dellicker	Falkner Swamp Vincent	—	86	40	2	88
A. Blumer	Northampton Jordan Schlosser's Egypt	174	100	40	4	140
A. Helffenstein	Germantown	180	35	9		
J. H. Helffrich	Maxatawny Heidelberg Lowhill Milford Macungie Weissenburg	288	172	41	5	180
Chr. Gobrecht	Hanover Christ Church Abbotstown Jacob's Church Lischy's Church David's Church Zion's Church	136	75	65		
D. Wagner	Tulpehocken Swatara Heidelberg	123	76	38	2	70
J. Weymar**	Hagerstown	129	47	22	4	75
MARYLAND.						
N. Pomp	Baltimore	60	30	10	1	40
W. Runkel	Frederick Glade Middletown	198	111	36	3	95

* Uncertain. ** He has five congregations.

COETAL LETTER OF 1789.

(Hague 92, B. 160.)

Most Reverend, Most Learned, and Esteemed Sirs and Fathers:

We duly received the duplicate of your very esteemed letter of October 1st, 1788. Do. Weyberg also handed over to us 67 pounds 10 shillings, which had been given to him by Messrs. Hazelhurst & Co., in payment of the first draft. This money was used according to your will and order.

We all in general, and those aided by this money in particular, appreciate, with the deepest feeling of gratitude, the kind support which the Most Reverend Fathers continue to grant us. May the good Lord reward the givers by His supporting blessing! Concerning the former draft, we gave due information in the last Minutes of 1788, sent to you.

2. We are sorry that you received, at so late a date, the Minutes of the Coetus held in Lancaster in 1788. As the Reverend Fathers inquire after the cause, it is, no doubt, the fault of the Secretary at that time. But perhaps this gentleman was prevented, by work or other circumstances, from speedily dispatching the Minutes. We trust that the last, and also the present Minutes, will all the more speedily be transmitted to the Reverend Fathers.

3. With regard to your repeated recommendation of Do. Pick, and with regard to the gentleman himself, we have had the honor to present, at length, to the Reverend Fathers the true circumstances and nature of the affair in the last Minutes and letter.

4. We have to report that the Lord has taken from us a brother, namely, Do. Theobald Faber, late minister in New Goshenhoppen and Great Swamp. His departure was unexpected. On November 2d, 1788, a deathly weakness attacked him while in the pulpit. Having finished half of the sermon, he, with difficulty, repeated the Lord's Prayer. He was then carried from the pulpit, and an hour and a half later died in the school-house. It was remarkable that his sermon was on death, for he was just preaching on Jairus' daughter, Matt. ix. being the Gospel lesson of that day. How dear he was to his people is proved by the fact that, altogether contrary to the custom of this country, they gave him a burial-place under the altar; also that they desire his oldest son for his successor, if this is at all possible.

5. Since the new Constitution and established government of the country bring changes with them, we notice, among other things, that the several denominations throughout the States unite, form Classes, and then Synods. This will also become necessary for us, the German Reformed, and then the name, Coetus of Pennsylvania, would be too limited. In this matter we await the opinion of the Reverend Fathers. As the establishment, growth and reputation of the Reformed religion was always the chief aim of your noble exertions, we hope that the informa-

tion concerning the union of the High German Reformed churches through the extensive American States will be most agreeable and desirable to the Most Reverend Fathers.

6. But now I come to a case which can cause nothing but astonishment to the Reverend Fathers, as to how far the wickedness and obduracy of man can go. In the middle of July, during the harvest of 1788, a cattle-driver heard the report of a gun in the forest near the house of Do. Pernisius, which was a somewhat altered school-house. The report of the gun scattered his sheep, and thus detained him a little. When he came to the house he found Pernisius occupied with a bleeding and already dead Danish beggar, who was known throughout the whole region. Pernisius pretended that he had desired to help him, as he had come to him with his wound, and asked that now, since he was dead, the cattle-driver should help to bury him. But the man refused, since the laws require a minute investigation of such a deed. Pernisius denied having heard the report of a gun. Later a stab and a cut was found, which, as all think, were intended to hide the shot. I must mention that the beggar had a very vicious and exasperating tongue, which presumably may have led the hot-headed Italian, Pernisius, to such a deed. The selected jury, together with the justice, made a careful investigation. All the marks of a recently-fired gun were found in his gun; no blood was found on the floor, except before the window, where the beggar was found dead in the arms of Pernisius. The roads were deserted, on account of the harvest, and no house was near. The jury, including some of his own people, had a general suspicion that he was the perpetrator of the deed, for an examination of the body showed that the small shot was concentrated in one point, which led to the belief that the shot was very near and not from a distance. Pernisius was, therefore, on suspicion, imprisoned in the county jail. There he would have had to remain until the 6th of May of this current year, 1789, and would have had to suffer the bitterest hunger, if Do. Weyberg had not pitied him, and obtained bail for him through two gentlemen from Philadelphia, so that he was allowed to go to Philadelphia, where he and his daughter were largely supported by these gentlemen. Do. Weyberg, moreover, paid for the two lawyers required, and the cost of the prison and the court, without which Pernisius might, perhaps, have been hanged. All this Mr. Weyberg did out of great esteem for the Reverend Fathers, who had sent this man, and also because he was a Reformed minister; and, besides, he and many others, who could not be acquainted with all the circumstances, considered Pernisius really innocent.

In consideration of this, the Reverend Coetus ventures to petition the Reverend Fathers kindly to refund to Do. Weyberg the costs of the trial, of which a specification is enclosed, since, besides these, this gentleman has had great expense on account of Pernisius, and we, with our limited income, cannot reimburse him. We all the less doubt the granting of our petition, since the Reverend Fathers, on all occasions, were willing efficiently to support noble deeds.

After all this was over, and Pernisius could again freely go about in

Philadelphia, it came to light what an ungodly man he was. He was proved to be a continuous drunkard, swearer and blasphemer, and also a digger of hidden treasures and a conjurer of the devil. Whereupon, after everything had been publicly presented to him in the Coetus, he was excommunicated, as reported in the Minutes, with a touching admonition of the President, which, however, as a hardened sinner, he answered in a very impertinent manner. Now he has disappeared from Philadelphia, no one knows exactly whither.

7. Finally, we can do nothing but pray to our Lord that He would preserve, by His full divine blessing, the Most Reverend Fathers and their high families; that He would advance His kingdom by their faithful evangelical service, and that He would grant unlimited blessedness as their eternal reward of grace.

We remain, in deepest reverence, Most Reverend, Most Learned, and Most Esteemed Sirs and Fathers,

Your obedient servants,

WILLIAM HENDEL, *Pres. p. t.*
FREDERICK DELLICKER, *Sec. p. t.*

1789.

Account of money paid out as court expenses and only part of the house rent for Do. Pernisius, the money being Pennsylvania currency:

	£	s.
To the general advocate	3	..
Sheriff	2	18
Jury	1	16
Court-crier	..	10
Prison-master	2	16
Support in prison	4	14
Two lawyers	7	..
House rent	6	..
Total	28	14

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ADDRESS OF THE GERMAN REFORMED COETUS TO GENERAL WASHINGTON.

(American Museum, Vol. VI, p. 222, September, 1789.)

To the President of the United States:

The address of the ministers and elders of the German Reformed Church in the United States, at their general meeting, held at Philadelphia, the 10th of June, 1789.

Whilst the infinite goodness of Almighty God, in His gracious providence over the people of the United States of America, calls for our sincerest and most cordial gratitude to Him that ruleth supremely, and ordereth all things, in heaven and earth, in unerring wisdom and righteousness, the happy and peaceable establishment of the new government over which you so deservedly preside cannot fail but inspire our souls with new and most lively emotions of adoration, praise and thanksgiving to His holy name.

As it is our most firm purpose to support in our persons a government founded in justice and equity, so it shall be our constant duty to impress the minds of the people entrusted to our care with a due sense of the necessity of uniting reverence to such a government and obedience to its laws with the duties and exercises of religion. Thus we hope, by the blessing of God, to be, in some measure, instrumental in alleviating the burden of that weighty and important charge to which you have been called by the unanimous voice of your fellow-citizens, and which your love to your country has constrained you to take upon you.

Deeply possessed of a sense of the goodness of God in the appointment of your person to the highest station in the national government, we shall continue, in our public worship and all our devotions before the throne of grace, to pray that it may please God to bless you in your person, in your family, and in your government, with all temporal and spiritual blessings in Christ Jesus.

Signed by order of the meeting,

Wm. Hendel, *p. t. Praeses.*

J. Dellicker, *p. t. Scriba.*

THE PRESIDENT'S REPLY.

I am happy in concurring with you in the sentiments of gratitude and piety towards Almighty God which are expressed with such fervency of devotion in your address, and in believing that I shall always find in you and the German Reformed congregations in the United States a conduct correspondent to such worthy and pious expressions. At the same time I return you my thanks for the manifestation of your firm purpose to support in your persons a government founded in justice and equity, and for the promise that it will be your constant duty to impress the minds of the people entrusted to your care with a due sense of the necessity of uniting reverence to such a government and obedience to its laws with the duties and exercises of religion. Be assured, gentlemen, it is by such conduct very much in the power of the virtuous members of the community to alleviate the burden of the important office which I have accepted, and to give me occasion to rejoice in this world for having followed therein the dictates of my conscience. Be pleased, also, to accept my acknowledgments for the interest you so kindly take in the prosperity of my person, family and administration. May your devotions before the throne of grace be prevalent in calling down the blessings of heaven upon yourselves and your country.

[Signed] GEORGE WASHINGTON.*

* A German translation appeared in the "Philadelphische Gemeinnuetzige Correspondenz," published by Melchior Steiner, in No. 4268, dated Tuesday, July 7th, 1789. A copy of this paper was sent to Holland, see Minutes of 1789, Article III.

MINUTES OF THE COETUS OF 1790.

(Hague 92, B. 164; Harbaugh MSS., No. 80.)

Most Reverend and Most Learned Sirs, Especially Highly Esteemed Fathers in Christ:

In accordance with our bounden duty, we send to your Reverences the Minutes of the Coetus of Pennsylvania, held in Falkner Swamp, June 7th and 8th, 1790. The ministers and their delegated elders met there as early as Saturday, June 5th, and on Sunday attended the following divine services in the newly-built and very beautiful church. The church was dedicated with devout prayer by Do. Dellicker, and two edifying sermons, before large audiences; one in the morning by Do. Hendel, and the other in the afternoon by Do. Blumer.

MINUTES OF THE COETUS OF PENNSYLVANIA, HELD IN FALKNER SWAMP, JUNE 7TH AND 8TH, 1790.

Ministers Present.

Caspar Weyberg,	Philadelphia.
William Hendel,	Lancaster.
John Henry Helffrich,	Maxatawny.
Frederick Dellicker,	Falkner Swamp.
Abraham Blumer,	Northampton.
Christopher Gobrecht,	Hanover.
J. G. Troldenier,	Giddistown [Gettysburg].
H. Herman,	Easton.
Caspar Wack,	Valley.
Daniel Wagner,	Tulpehocken.
William Runckel,	Frederick.
Herman Winckhaus,	Saucon.
Nicholas Pomp,	Goshenhoppen.

Ministers Absent.

William Otterbein,	Baltimore.
Samuel Dubendorf,	Carlisle.
William Weber,	Pittsburg.
J. W. Ingold,	Tohickon.

We received the sad information that Do. Helffenstein, pastor in Germantown, and Do. Weymer, pastor at Hagerstown, a short time ago finished the course of this life and entered into their blessed rest.* The former, who died of consumption, leaves a widow and four children, who are very poorly provided for. The latter leaves only a widow without children.**

There are at present four vacant preaching stations [charges]:

1. Germantown.
2. Hagerstown.
3. Indianfield.
4. Baltimore, where Do. Pomp was last stationed.

The Coetus was opened on Monday, June 7th, with a sermon by Do. Pomp, on 1 Cor. iii. 10, 11. After the service, the ministers met and elected Do. Dellicker, the late Secretary, as President, and Do. Pomp as Secretary for this year.

FIRST SESSION.

Article I.

At 2 o'clock in the afternoon the ministers and elders met in the church. The meeting was opened by an earnest prayer. Then the President asked each of the ministers and elders what they had to report concerning the internal and external conditions of the congregations. It was pleasant to hear, from the answers to these questions, that there is peace everywhere in the congregations, and that the office of the ministry is still acceptable and blessed to many souls, although at some places more, at others less.

Article II.

Five congregations beyond the so-called Blue Mountains, on the Susquehanna, in the region generally called Shamokin, sent a delegate with an urgent petition for a young minister,

* In the church record at Hagerstown is the following notice about Weymer's death: "Jacob Weimer came to Hagerstown in the year 1770. He died on May 12, 1790. His age was 66 years."

** The Harbaugh copy adds: "Do. Ingold was also absent. He has not attended the Reverend Coetus for the last three years, and, on account of his bad conduct, has also been rejected by his congregations.

by the name of Rahaus, whom Do. Hendel had for four years instructed in theology, and who had already for some time supplied said five congregations with preaching and catechization. They requested that Rahaus be examined and ordained by the Reverend Coetus, so that in the future he might also be able to administer the Holy Sacraments.

Thereupon, it was resolved to examine Mr. Rahaus and to report the result of the examination to the Reverend Synods of Holland.

Article III.

An elder from the congregation in Hagerstown appeared before the Reverend Coetus and asked for another minister in place of Do. Weymer, who, as already mentioned, had lately finished his course and entered into his blessed rest. It was resolved to give permission to this congregation to call another worthy minister of the Coetus.

Article IV.

An elder from the congregation in York, which Do. Troldenier left half a year ago, asked the Reverend Coetus for the ordination of Mr. Stock, a young preacher who arrived here a year ago from Duisburg, Germany, having very good testimonials concerning his learning and conduct, so that Mr. Stock, who for some time had supplied the congregation with preaching, might in the future be their regular pastor and perform all ministerial acts. But as we are not permitted, according to the last letters from Holland, to ordain any one without the consent of the Reverend Synod and the Reverend Classis of Amsterdam, it was resolved by a majority of votes, and after much debating, to postpone the desired ordination and to await the consent of the Reverend Fathers from Holland.

SECOND SESSION.

Article I.

On Tuesday morning, June 8th, Mr. Rahaus was examined * before the Reverend Coetus and found qualified to fill

* The Harbaugh copy adds, about his examination: "We found, to our pleasure, that, considering the length of time he had studied, he had gained a thorough knowledge of theology."

the office of a minister. But since the same causes, on account of which Mr. Stock was refused in yesterday's session, do not permit his ordination, it was resolved to report the case to Holland and to ask the Reverend Fathers for permission to ordain him as soon as possible, because said congregations in Shamokin are in danger of many adventurers, and, on account of the great distance, none of us can easily supply them.*

Article II.

The three united congregations in Goshenhoppen sent their delegates with a call for Do. Pomp, thus far minister in Baltimore. They desired to have him as their regular pastor in place of Do. Faber, deceased. But, as the parsonage of the congregation is still occupied by the widow of Do. Faber, whom one would not like to drive out, the congregations were advised to provide a house for Do. Pomp, and to continue the kindness towards the widow, as far as possible.

Article III.

The Reverend Coetus directed the President and Secretary to answer the letters received from Holland, and to dispatch the Coetal letter, together with these Minutes of the Coetus, as soon as possible.

Article IV.

The next Coetus was, by a majority of votes, appointed to be held in Lancaster, again on the second Sunday after Pentecost of the next following year.

The original concludes with the signatures of all the ministers and elders.** But this, a true copy of the original, was signed, at the order of the Reverend Coetus, by

FREDERICK DELLICKER, *Pres. p. t.*
N. POMP, *Sec. p. t.*

NEW GOSHENHOPPEN, *June 18, 1790.*

* Another addition of the Harbaugh copy reads: "Mr. Pauli [was also examined], who, at the close of the last Coetus, was to be examined, and afterwards, if found capable, to be ordained."

** The Harbaugh copy is signed by nine ministers and four elders.

STATISTICS OF THE CONGREGATIONS, 1790.

MINISTERS.	RESIDENCES OF MINISTERS.	Families.	Baptized.	Confirmed.	Schools.	Scholars.
Weiberg	Philadelphia (1)*	**2000	185	35	1	75
Hendel	Lancaster (1)	180	80	36	2	42
Dellicker	Falkner Swamp (2)	218	77	—	2	69
Blumer	Northampton (4)	173	63	29	4	150
Helffrich	Maxatawny (6)	230	121	71	5	185
Gobrecht	Hanover (7)	143	68	92	3	70
Pomp	Goshenhoppen	200	40	52	3	120
Wagner	Tulpehocken	97	91	65	2	106
Runkel	Frederick, Md. (4)	190	80	39	3	110
Hautz	Muddy Creek (4)	148	62	56	4	91
Troldenier	Gettysburg (3)	72	21			
Winckhaus	Saucon (2)	***65	30	24	2	50
Wack	Valley (2)	65	27	25	2	40

* The figures in parentheses refer to the number of congregations served by each minister.

** Sittings.

*** The Harbaugh copy reads: 124 families, 72 baptized, 52 confirmed. The numbers given in the text refer, perhaps, to one congregation only.

It is very much to be regretted that the brethren, who do not attend the annual sessions of the Coetus, altogether neglect their duty, neither excusing their absence nor even sending in their ecclesiastical statistics. It is for this reason that we are always obliged to send incomplete reports.

COETAL LETTER OF 1790.

(Hague 92, B. 165.)

Most Reverend and Most Learned Sirs, Most Esteemed Fathers in Christ:

Some months ago we received the last letter of the Reverend Fathers, dated October 29th, 1789. But with great displeasure we learn that at that time you had not yet received our Coetal Minutes, and the enclosed letters of 1788 and 1789. How this came to pass we do not know, for we are accustomed to write out the Minutes immediately after the Coetus is held and to send them with the first ship.

Concerning the two drafts, each of 450 fl., which you sent to us in the years 1787 and 1788, we have received only one, namely, 450 guilders. What became of the other draft of 450 guilders we do not know. That we received one of these drafts, namely, 450 guilders, we reported to you in two letters, which were sent with the Coetal Minutes of 1788 and 1789, in which letters we also expressed our due gratitude. The Reverend Fathers will please continue their undeserved kindness towards us, and particularly inquire after the second draft of 450 guilders, which we have not yet received, and see to it that we may receive the money.

The Reverend Fathers desire to know the nature and chief purpose of the High School in Lancaster. We duly answer that said school failed a year ago already, because, on account of the general hard times, the professors did not receive their salaries. We, therefore, deem it unnecessary to give to the Reverend Fathers a circumstantial report of this school. However, we must state in this connection that it did not enter into our minds to sever the very important connection with the Reverend Fathers, and that our chief purpose in establishing this school was to have our German youth instructed in such languages and sciences as to qualify them in the future to fill public offices in the Republic, and perhaps hereafter, if this school should continue, to prepare young men for the ministry.

The establishment of this school also occasioned that, in the year 1787, the meeting of the next Coetus could not be decided upon; * for we wanted to hold the Coetus at the place where the school was to be established, in order solemnly to dedicate the school on this occasion. But since at that time we did not yet know for a certainty whether the school was to be placed at Lancaster or elsewhwere, we did not decide on the place of the next Coetus.

Concerning Do. Anthony Hautz, whom we ordained and installed without the consent of the Reverend Fathers, we must indeed confess that we acted too hastily, and therefore cannot stand before the Reverend Fath-

* There seems to be some confusion here, as Franklin College was opened on June 6, 1787, while the Coetus was in session in Lancaster.

ers. Although at that time opposition and remonstrances were not wanting in the Reverend Coetus, yet, by the majority of votes, it was resolved that Do. Hautz should be ordained and admitted to the ministry. The pledge of Do. Hautz, the contents of which the Reverend Fathers desire to know, reads, word for word, as follows:

"I, the undersigned, having been examined by the Reverend Coetus and found qualified for the holy ministry, and having been called as pastor of the congregations Cocalico and Muddy Creek, do hereby declare and most solemnly pledge myself before God and His Church, that I will live according to the doctrine, customs and regulations of our Church, Reformed according to the Word of God, and also that I will avoid all occasions which might give the Reverend Coetus reasonable ground for offense.

"Given on this 7th day of June, in the year of our Lord Jesus Christ 1787. ANTHONY HAUTZ."

From this declaration the Reverend Fathers may see how far Do. Hautz is bound to the Netherland confession of faith and church formulas, although no express mention is made of them, yet it is implicitly intended, since his Reverence is bound faithfully to follow the doctrine, customs and ordinances of the Reformed Church and to give no reasonable ground for offense to the Reverend Coetus. But the urgent reason why this pledge was taken from Do. Hautz, was a suspicion of false doctrine which some brethren had of him before his examination. But although, in his examination, he declared himself orthodox, yet, for greater satisfaction, the aforesaid pledge was taken.

The fatherly admonition of your Reverences concerning the poorly-attended schools, which was marked with the word "caret," we thankfully accept, and promise to use all diligence that the children everywhere be urged to attend school.

From the enclosed Minutes, the Reverend Fathers will see what we need at the present time and what we must ask for. 1. We ask to be allowed to ordain the two candidates mentioned in the Minutes of the Coetus, namely, Mr. Stock, for York, and Mr. Rahaus, for five congregations in Shamokin. 2. We ask the Reverend Fathers for a few upright ministers from Germany to serve the vacant congregations, which, it is true, may be supplied in the meantime by other ministers, yet we believe that, within a few years, additional upright ministers would be desirable. The salaries of the ministers differ very much. In some places the salary is a hundred pounds, but in others much less; it depends upon the strength and ability of the congregation.

Concerning Do. Pick, we defended ourselves in 1788, and stated the reasons why we would not accept him. But since we suspect that those letters were lost, we hereby enclose a copy.

Finally, we assure the Reverend Fathers that we will not neglect our duties, and that we will earnestly strive not to become unworthy of your Reverences. May the all-merciful God bless all your exertions, and pre-

serve your dear persons and most esteemed families for the welfare of His Church and the praise of His glorious name!

We remain, in due reverence, Most Reverend and Most Learned Sirs, Most Esteemed Fathers in Christ, your obedient servants,

Signed in the name of the Reverend Coetus,

FREDERICK DELLICKER, *President.*
NICHOLAS POMP, *Secretary.*

GOSHENHOPPEN, *June 20, 1790.*

P. S. The unfortunate minister Neveling, concerning whom we wrote to the Reverend Fathers some years ago, stating what a misfortune had befallen him, and for whose support we have also received something, is still in very wretched circumstances and a burden to us. If, therefore, the Reverend Fathers, in sending the charitable gifts, would think of him, we should be very much obliged.

LETTER OF THE REV. NICHOLAS POMP TO THE SYNODS, JULY 6, 1790.

(HAGUE 92; B. 167.)

Very Reverend, Very Learned Sirs, Especially Much Honored Fathers in the Lord:

We herewith duly report to your Reverences that the Reverend Coetus of Pennsylvania received both drafts, which your Reverences sent us during the years 1787 and 1788. It was, therefore, an error when I reported, in the last letter, that we had received but one of the two drafts. Do. Helffrich, who keeps account of the money received, showed me this error, and gave me, at the same time, a copy of his account book, showing how the two drafts had been received and applied.

The first draft of the year 1787 was received in the year 1788, and amounted to £67 10s. Of this sum £15 were advanced to the unfortunate brother Neveling, £9 to Mr. Chitera and £3 10s. to the widow of Do. Widner [Wittner]. There remained £39 18s., which were put into the Widows' Fund.

The second draft, of the year 1788, was received in the following year, 1789. It amounted to £67 10s. Of this the unfortunate brother Neveling received £7 10s. The rest, namely, £60, was placed in the Widows' Fund.

Your Reverences' devoted servant,

NICHOLAS POMP, *Secretary.*

GOSHENHOPPEN, *July 6, 1790.*

MINUTES OF THE COETUS, HELD IN LANCASTER, JUNE 27-28, 1791.*

(Hague 86. 11; Harbaugh MSS., No. 85.)

Very Worthy and Very Learned Sirs, Especially Much Esteemed Fathers in Christ:

We herewith have the honor to send to your Reverences the Minutes of the Coetus of Pennsylvania, held this year in the city of Lancaster on June 27th and 28th, 1791.

The members present were:

W. Hendel, D. D.,	minister in	Lancaster.
W. Otterbein,	"	" Baltimore.
F. Dellicker,	"	" Falkner Swamp.
A. Blumer,	"	" Northampton.
J. H. Helffrich,	"	" Macungie.
C. Gobrecht,	"	" McCallister.
W. Runckel,	"	" Frederick.
A. Hautz,	"	" Harrisburg.
W. Weber,	"	" Westmoreland.
G. A. Gueting,	"	" Antietam.
J. G. Troldenier,	"	" Gettysburg.
D. Wagner,	"	" Tulpehocken.

The absentees were:

Do. Winckhaus,	"	" Philadelphia.
" Herman,	"	" Germantown.
" Pomp,	"	" Indianfield.
" Wack,	"	" Rockaway.
" Dubendorf,	"	" Carlisle.

Inasmuch as Do. Pomp, the Secretary of last year, was not present, on account of indisposition, Do. Hendel was elected

* A translation of these and later Minutes was published by Rev. Dr. S. R. Fisher in successive issues of the *Messenger,* beginning with July 12, 1854; also in separate pamphlet form, under the title, *Acts and Proceedings of the Coetus and the Synod of the German Reformed Church, from 1791-1816.* Chambersburg, 1854. Now exceedingly rare. The originals were, unfortunately, destroyed in the Chambersburg fire.

President and Do. Wagner Secretary. The Coetus was thereupon opened with a sermon by the Secretary from the words in 1 Cor. i. 18.

FIRST SESSION.

Article I.

At 2 o'clock in the afternoon the ministers, together with the delegated elders, assembled in the school-house, and, after prayer had been offered, reports were presented as to the conditions of the respective congregations. From these it appeared that, for the most part, peace and unity prevailed in the congregations, and there is an encouraging prospect that the kingdom of Christ will grow and godliness increase.

Article II.

A request from Augusta county, Virginia, to be supplied with several ministers, was read, and as there is hope that a number of ministers will soon arrive from Europe, it was resolved that in case two ministers arrive, one of them shall be sent to Virginia; but should so many arrive that two can be sent thither, it shall be done.

Article III.

As the Reverend Coetus has received no reply from their Reverend Fathers concerning the ordination of Messrs. J. Philip Stock and Jonathan Rahauser, and as the circumstances of the congregations are very pressing, it was resolved that both these gentlemen be ordained, which ordination accordingly took place the same evening.

Article IV.

The following vacant congregations, at their request, obtained permission to call ministers from among the members of the Reverend Coetus: Baltimore, Hagerstown, Shippensburg, Saucon, and Springfield.*

SECOND SESSION.

Article I.

On the 28th, at 9 o'clock, the ministers and elders again

* The Harbaugh copy enumerates the following congregations: Chambersburg, Shippensburg, Schoener's Church and Falling Spring.

assembled in the school-house. A delegate from Philadelphia then appeared, and reported that Do. Winckhaus was kept at home because of sickness, and that the condition of the congregation is peaceful and encouraging.

Article II.

A delegate from the congregation in Plainfield appeared, and reported that it was the desire of that congregation to call Do. Weber as its pastor. As, however, this congregation was hitherto connected with the congregation in Easton, and no delegate was present from the latter congregation, it was resolved not to do anything at present, but to postpone the consideration of the subject until the next Coetus.

*Article III.**

A letter was read from a committee of the ministers in the State of Massachusetts, assembled in Boston, on the 24th of June, 1790. It stated that they had sent a petition to the Congress of the United States, asking it to see to it that no edition of the Bible is published in these States without first having been subjected to a close examination as to its correctness, and requesting that all other religious societies also should take the same action. As it is of the greatest importance that the Word of God should be preserved pure and unadulterated in these States, it was resolved, in case Congress has not yet done anything in this matter, to follow the Christian example of our brethren in Massachusetts and also send up a petition on this subject.

Article IV.

Resolved, That the next Coetus be held on the fourth Sunday after Easter, in the coming year, in Philadelphia.

* The Harbaugh copy, as well as the translation of Dr. Fisher, contains two very important articles, which were not sent to Holland. They are as follows:

ART. III. It was resolved that the Coetus has the right, at all times, to examine and ordain those who offer themselves as candidates for the ministry, without asking or waiting for permission to do so from the Fathers in Holland.

ART. IV. It was resolved that the Coetus each time furnish the Reverend Fathers with a report of their proceedings, accompanied with suitable explanations when it is necessary.

Here follow, in the original, the signatures of all the ministers and elders present.* This, however, is a true copy of the original.

Finally, we must report to your Reverences, with sorrow, that our honored colleague, Do. C. D. Weyberg, after having been sick with dropsy for half a year, departed this life on the 21st of August. His place is at present occupied by Do. Winckhaus.

We now commend your Reverences to the faithful protection, grace and blessing of our adorable Chief Shepherd.

Signed, by order of the Reverend Coetus,

WM. HENDEL, *Pres. p. t.*
DANIEL WAGNER, *Sec. p. t.*

STATISTICS OF THE CONGREGATIONS, 1791.

MINISTERS.	CONGREGATIONS.	Families.	Baptized.	Confirmed.	Schools.	Scholars.
W. Hendel	Lancaster (1)	183	71	23	1	47
W. Otterbein	Baltimore (1)	60	24	12		
F. Delliker	Falkner Swamp (3)	269	77	73	3	110
A. Blumer	Northampton (4)	179	111	35	—	162
J. H. Helffrich	Macungie (6)	235	83	43	5	188
C. Gobrecht	McCallister's (4)	165	68	54		
W. Runkel	Frederick (4)	220	142	37	2	95
A. Hautz	Harrisburg (3)	108	28	—	3	83
J. G. Troldenier	Gettysburg (4)	90	25			
D. Wagner	Tulpehocken (6)	186	83	66	5	160
W. Weber	Westmoreland.					
A. Gueting	Antietam.					

* The Harbaugh copy is signed by eleven ministers and five elders.

MINUTES OF THE COETUS, HELD IN PHILADELPHIA, MAY 6-7, 1792.

(Harbaugh MSS., No. 89.)

FIRST SESSION.

The Reverend Coetus met this year on May 5, 1792, in Philadelphia. The ministers and delegated elders appeared on that day. On the morning of the following day Do. Wagner preached an edifying sermon, on 2 Cor. iv. 6. After the sermon, Do. Wagner was elected President and Do. Winckhaus Secretary.*

The members present were as follows:

Dos. Hendel,	Lancaster.
Wagner,	Tulpehocken.
Blumer,	Northampton.
Troldenier,	Baltimore.
Pomp,	Indianfield.
Helffrich,	Macungie.
Wack,	Rockaway.
Rahauser,	Hagerstown.
Stock,	Shippensburg.

* The translation of Dr. Fisher opens as follows:

"*Very Reverend, Very Learned Sirs, and Highly Esteemed Brethren in Christ our Lord:*

"In consequence of the relation in which we stand to your Right Reverences, we regard it as necessary to transmit to you our 'Acta Coetus Pennsylvaniensis' of the present year, which were had in Philadelphia on the 6th and 7th of May, 1792; in which place the Reverend ministers, with their delegated elders, assembled on Saturday, the 5th of May, and attended divine service on the following Sabbath. On the following Monday the Coetus was opened by Do. D. Wagner, the President of the present year, with a very edifying and appropriate sermon, from 2 Cor. iv. 6, and Do. Winckhaus was elected Secretary."

This paragraph seems to imply that the Minutes of 1792 were really sent to Holland. If such was the case, they never reached the Synodical Deputies nor the Classis, for, in the proceedings of those bodies, they are not mentioned.

Hautz,	Harrisburg.
Runckel,	Frederick.
Winckhaus,	Philadelphia.
Herman,	Germantown.

The absentees were:

Dos. F. Dellicker,	Falkner Swamp.
C. Gobrecht,	McCallister.
W. Weber,	Pittsburg.
G. A. Gueting,	Antietam.
W. Otterbein,	Baltimore.
D. Dubendorf,	Carlisle.

Article I.

A call was presented from Saucon and Springfield township [which were formerly served by Do. Winckhaus *] for Do. Mann [with the request that he be ordained to the ministerial office as soon as possible]. It was postponed for further consideration.

The congregations of Easton, Greenwich, Dryland and Plainfield then presented a call for a minister, but left the Reverend Coetus to decide who should be sent to them. It was resolved to give them permission to call any minister.

Article II.

It was moved that a committee be chosen to prepare such fundamental rules as would make closer the bond of union in the Reverend Coetus, each member of the committee to draw up his ideas in writing, in order to compare them later on. The following were appointed on this committee: Dos. Hendel, Pomp, and Blumer.* *

* The sentences in brackets in this and later articles are taken from Dr. Fisher's translation.

** The translation of Dr. Fisher reads:

5. A member of the Reverend Coetus stated that it was very desirable to have certain fixed rules introduced, which shall specifically define the way and manner of conducting the business of the Coetus, as also the duties of each individual member thereof, etc., in order that this Reverend Ministerial Association may be united by closer bonds in sincere brotherly love. It was, therefore, resolved to prepare fundamental rules of the nature spoken of, and Domines Pomp and Blumer were appointed to attend to this duty and report at the next meeting of the Coetus.

Article III.

The congregations of Old and New Goshenhoppen presented a call for Mr. John Faber, and asked that he be examined and ordained. The Reverend Coetus resolved that he be examined on the following day by Dos. Hendel, Helffrich and Pomp.

Article IV.

Do. Herman, of Germantown, stated that Samuel Weyberg [who had been instructed by him for some time past in the sciences connected with theology] intended to submit to an examination during the next year, with the request that, after the examination had been successfully passed, he be granted ordination, which was agreed to by the Reverend Coetus.

Article V.

A letter was read from Do. Gros [in which he stated that the son of Do. Hendel, Mr. Wm. Hendel, had pursued theological studies under his direction to such an extent as to be able not only to preach with great acceptance, but also to undergo a rigorous examination, and therefore requested the Reverend Coetus to appoint a committee to attend to this examination in the middle of October]. Whereupon it was resolved that a committtee be appointed to satisfy this request, namely, Dos. Blumer, Helffrich and Pomp.

Article VI.

Do. Stock reported that he had received a call from the united congregations of Shippensburg, Chambersburg and Sherer's. He asked the opinion of the Reverend Coetus concerning it. After a full consideration of the circumstances, it was decided that he should accept the call and proceed to these congregations.

SECOND SESSION.

On May 7th the ministers and elders again met, at 9 o'clock, in the school-house.

Article I.

The request, mentioned in the first session, with regard to Mr. Mann was again taken up. It was resolved that at the close of the session an examination on certain truths of our faith be held with him by the committee appointed for the examination of Mr Faber.

In accordance with the resolution of the first session, Mr. John Faber was examined by Dos. Hendel, Pomp, Helffrich and Blumer. [The committee made a report in reference to the examination of Mr. Faber, and stated that he had not given such satisfactory answers to the dogmatical questions proposed as they had expected from him; still, out of regard to the Goshenhoppen congregations and his widowed mother, the examination was approved], and, by a majority of votes, he was recognized as qualified for the ministry, and it was resolved that Dos. Helffrich, Blumer, Pomp and Dellicker ordain him as soon as possible.

Article II.

Do. Pauli, of Worcester and Witpen, who had already been ordained several years before, applied for reception into the Coetus, which was unanimously granted by the Coetus [and he was accordingly admitted to seat and vote].

THIRD SESSION.

The committee appointed at the previous session to hold an examination with Mr. Mann on different fundamental articles of faith, reported that it had resulted to their complete satisfaction [and that Mr. Mann was found not only well-grounded in theological sciences, but also pure in the doctrine of the Church]. In answer to the question whether Mr. Mann should be ordained, it was resolved that Dos. Blumer, Helffrich, Pomp and Dellicker ordain him [at such time as they shall appoint].

In answer to the question where the Coetal meeting should be held next year, Lancaster was unanimously proposed, and the fourth Sunday after Easter was appointed for the meeting.

[The Reverend President thereupon dismissed the Coetus

with prayer, and the brethren separated in the midst of feelings of love.]

[Elders]	
John Etris,	Daniel Wagner, *Pres.*,
George Kemp,	G. H. Winckhaus, *Sec.*,
George Wolf,	W. Hendel,
John Brunner,	John H. Helffrich,
Andrew Graff,	Nicholas Pomp,
Herbert Hommer,	George Troldenier,
Peter Burckhalter,	Caspar Wack,
Philip Dieffenderfer.	Abraham Blumer,
	Wm. Runckel,
	A. G. Hautz,
	Jonathan Rahauser,
	Philip Pauli.

Statistics of the Congregations Served by Do. John Henry Helffrich, from June 22, 1791, to May 6, 1792.

(Harbaugh MSS., No. 91.)

Congregations.	Families.	Baptized.	Confirmed.	Schools.	Scholars.
Heydelberg	48	23	23	1	45
Lowhill	30	13	18	1	35
De Long } Both in Maxatawny.	28	14	—	1	50
Kutztown } Both in Maxatawny.	22	12	—	1	40
Upper Milford	50	28	35	1	35
Macungie	30	11	—	*	—
Weissenburg	38	21	—	—	36
Total seven congregations	246	122	76	6	241

* Several branch schools, but no school-house at the church.

The Reverend Fathers, in their last letters, in the notes on the statistics of the Pennsylvania churches, desired to know why so many churches were combined and how they could be served by one minister. As my congregations were mentioned, and I include even an additional congregation in the above statistics, I regard it as necessary to state to the Reverend Fathers the reasons why I have so many congregations and show how I serve them.

1. Several congregations are poor and weak, and altogether unable to pay two ministers.

2. As many members live far away from the churches, which made it difficult for old and young [to go to church], they erected new churches, with the assistance of the Lutherans, whereby the number of congregations, and consequently, also, the work of the ministers, was increased; yet the salary was but slightly raised.

3. Churches cannot easily be combined with others, and hence would have to be vacant.

4. I have in my neighborhood two men, named Hertzel and Roth, who, although they could not be received by the Reverend Coetus (as can be seen from previous Acts), yet were accepted by congregations to administer the Sacraments to them without ordination. As soon as I would insist upon giving up one or more congregations against their will, there might be some members in these congregations who would take up with these two men mentioned above, and thereby cause great confusion in the congregation.

I serve my congregations in the following manner: I preach twice on three Sundays and once on the fourth. During the summer I conduct catechization every Sunday in each congregation. I visit each congregation every four weeks on Sunday, as most of the ministers do who have four congregations. Whenever I do not preach in this or that church on a Sunday, the schoolmaster must conduct the catechization, according to my direction, as he conducts the schools during the winter. I instruct and confirm the youth twice a year, in spring and fall; one year in one, the next in the other congregations.

I baptize the children in the church, whenever I preach, unless they are sick. Most of the marriages are solemnized at my house or in the church where I preach, because my congregations want to spare me as much as possible. The funerals cause me, at times, the hardest work. If my members cannot accommodate themselves to me, they ask the Lutheran minister, as I have many Lutheran funerals.

My otherwise strong constitution has been much weakened through excessive work, through almost continual riding and increasing age. But the Lord, in whose service I willingly consume my strength, has powerfully assisted me, to the astonishment of myself and congregations. For all this I praise His name. I often intended to give up some congregations, but neither through kind words nor earnest remonstrances was I able to gain my purpose. The continued petitions, the touching representations, and the great love of the people to me always frustrated my plans. Hence, it is not possible to allow several congregations, merely through ease, to remain vacant, nor can I accept an easier ministry.

JOHN HENRY HELFFRICH.

The Secretary will add these statistics, together with the following information, to the Minutes.

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